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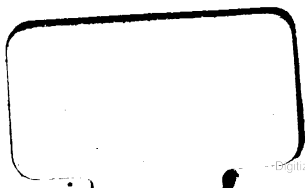
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THE EUCHARIST.

TO
MY AUNT AND SECOND MOTHER,
THESE IMPERFECT PAGES
ARE INSCRIBED
IN GRATITUDE AND LOVE.

THE EUCHARIST:

ON ITS TYPES, AND OTHER LIKE SUBJECTS.

BY THE

REV. W. E. HEYGATE.



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PREFACE.

WHEN we gaze into the Heavens at night, we are overwhelmed, and at first depressed, by the sense of our insignificance and utter nothingness. Who and what are we amid this boundless creation, and in the sight of its Creator? "I will consider Thy Heavens, even the works of Thy fingers: the moon and the stars which Thou hast ordained.

"What is man, that Thou art mindful of him: and the Son of Man, that Thou visitest him?"

Yet God is mindful of us, doth visit us. He "hath His dwelling so high; and yet humbleth Himself to behold the things that are in Heaven and earth." We are not in-

significant ; we are not nothing. He regards each of His children ; and each of His children has a work to do. Each may and ought to do something for Him. But when we think again how God has humbled Himself, even so as to assume our nature ; to suffer and die as man ; to unite Himself with our nature by the Incarnation, and with our persons by His Sacraments, and the unspeakable mysteries connected with this fact, we are again lost in amazement, again feel our helplessness and ignorance, and are afraid of presumption in speaking of these things.

But if it has been God's will to do all this ; it is also His will that we should meditate upon it, and understand as much of it as we can. If He has foretold these blessings in type and prophecy, and spoken of them, when type and prophecy were fulfilled, we both may and ought—still remembering our weakness and worthlessness—to ponder them, and do our part that others may enjoy them with us.

We think out what we can think, and feel what we can feel, by God's help. We desire others to think and feel with us. It is part of our fellowship one with another to do so. If they can think more accurately, more deeply, more loftily, God be thanked. If they can feel more purely, more ardently, more holily, God be praised. Therefore in these meditations if aught seems fanciful and overstrained to any one, let him pass on. Whatever is omitted let him supply. Whatever is inaccurate let him correct. That which is cold, earthly, irreverent, low, let him make fervent, Heavenly, reverent, lofty. Let him think onwards and upwards, feel more and more fully, sincerely, and devoutly. Let him vary the application of the meditations and suit it to his own spiritual needs. Let him excuse and use. Let him, the more he discerns omissions and defects, the more bless God for the breadth and depth of His mysteries, so vast, that ordinary man can see but one part at a time, and that so dimly; and let him of his charity

pray that writers as well as readers may in one brotherhood—no longer in reflection and outline, nor in part,—know even as also they are known, with that knowledge which is love, that love which alone enables the blessed ones to see God as He is.

NOTE.—It will be perceived that these Meditations are meant, not as a substitute for the usual preparation for Holy Communion, but, as something additional, whether before or after, habitual or occasional, as the reader may prefer.

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THE EUCHARIST.

I.

THE TREE OF LIFE.

“The tree of life also in the midst of the garden.”—
Gen. ii. 9.

THE tree of life was set in the midst of the garden of Eden, as well as the tree of the knowledge of good and evil. Its name shows that it communicated life, as the other tree communicated death; and we learn this yet more plainly, when we are told that even after the fall of Adam, and the sentence of death, man would have lived for ever, if only he could have partaken of the quickening fruit. He was shut out, therefore, from the garden by the sword of the cherubim turning every way, lest he should eat and live an immortal sinner, unsoftened by fear of death, a scourge to others and to himself.*

The life, then, which man received from God at his creation, was not something to have in himself, which he could keep without help; but it required support and renewal. Man was to

* *Gen. iii. 22, 24.*

live in a simple dependence upon God ; as rivers spring from the hills ; as trees grow by the waterside. He lived, and lived by God, and from God.

Eve made the fruit of the tree of knowledge, or the knowledge and power which she expected to gain from it, her object. It was dearer to her for the time than God. It became her God. Adam loved Eve so much as to hearken to her more than to God. She was his God. Thus both gave up God, resigned God ; and found God's word, forgotten or doubted during their temptation, true. They had surrendered everything good in giving up God. Innocence, virtue, life, happiness, were all gone. Eden and its fruit were theirs no longer. It must have been a misery beyond all words to feel shut out, and cut off from the quickening tree of life ; and this misery was theirs through sin.

“ O glorious Paradise ! O lovely clime !
O God-built mansion ! Joy of every saint !
Happy remembrance to all coming time !
Whisper, with all thy leaves, in cadence faint,
One prayer to Him Who made them all,
One prayer for Adam in his fall !
That He who formed thy gates of yore,
Would bid those gates unfold once more,
That I had closed by sin ;
And let me taste that holy tree
That giveth immortality
To them that dwell therein !”

God of His boundless mercy has done the

thing thus prayed for. He has restored to man the tree of life and its fruits.

We hear of this blessedness in the prophecy of Ezekiel, who saw in a vision a river, and trees on the bank ; trees whose leaf should never fade, bearing fruit perpetually, "and the fruit thereof shall be for meat, and the leaf thereof for medicine."*

This may be a prophecy of blessings now enjoyed in the kingdom of grace, in the Church upon earth ; but the tree of life is promised also in the kingdom of glory.

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."† This is shown more clearly afterwards in a description, whilst reading which we seem to be caught up like the Apostle into the third Heaven.

"And he showed me a pure river of water of life, shining as crystal, proceeding out of the throne of God, and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month : and the leaves of the tree were for the healing of the nations."‡

This again seems to be an account of the Church on earth ; for the healing of the nations is still going on ; but then we must remember that the Tree was spoken of in the first passage

* Ezek. xlvii. 12.

† Rev. ii. 7.

‡ Rev. xxi. 12.

as the prize of those who overcome; and we go on and read that which surely is a picture of Heaven itself: "And every curse shall be no more: but, the throne of God and of the Lamb shall be in it; and His servants shall serve Him. And they shall see His Face; and His Name shall be upon their foreheads. And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever."

Thus we read of a tree of life, which preserved life in Eden, and was lost; and of a tree of life restored to man, which quickens in earth and heaven, in the Church militant, and in the Church triumphant; and the benefits are in all these cases alike obtained by eating the fruits. What, then, is this Tree of Life?

God is life; but the Tree is not God as God, but a medium through which He bestows life. The medium is a Person, our Mediator. God and man united, so that the life of the Godhead dwells in the manhood which is taken into God. Christ is life, and gives life.

"In Him was life." "I am the Resurrection and the Life." "I am the Way, and the Truth and the Life." The Tree may mean the Cross; and the fruit of the Tree the fruit of His Cross; for to partake of His Death is to partake of His Life; not to feed on Him is to die. "Except ye eat the flesh of the Son of man and drink His

Blood ye have no life in you."* Christ is the Tree of Life, and we partake of Him and receive life from Him, whilst we are here, in His Sacrament.

LET US THEN LEARN :

1. That we have no self-life, no life of our own ; that we can only live by constant participation of God in Christ.

2. That to be shut out from the Tree of life, or excommunicated, is the greatest punishment possible here ; leading, if we are justly excluded, to our being cut off for ever from life and God. Let us take heed that we do not that evil to ourselves by communicating without faith, repentance, and charity : for this is being without Christ ; and He will never enter our souls and abide in us, if our hearts are unclean, however we may grasp at Him with unclean hands, and venture to take His Holy Blood on our guilty tongues.

3. Lastly, let us look, and long, and live for that most blessed place where Christ will be ever present, our life and joy ; and where neither man nor devil, nor any sin on our part, can ever deprive us of His quickening Presence.

OUR FATHER, ETC.

" O Tree of Life, whose fruit is immortal and

* S. John i. 4 ; xi. 25 ; xiv. 6. Rom. vi. 5. S. John vi. 53

maketh immortal, may we never try to live of ourselves, which is death ; but by Thee, Who art life everlasting. May we never cut ourselves off, nor be cut off from Thy grace ; but come to Thy blessed presence in Heaven, to drink of the river of joy and feast on Thy love, O blessed Jesus ; Who with the Father and the Holy Ghost liveth and reigneth one God, world without end. Amen."

II.

MELCHIZEDEK.

"And Melchizedek, King of Salem, brought forth bread and wine: and he was the Priest of the Most High God."—*Gen.* xiv. 18.

ABRAHAM was returning with the spoils of the four kings, and he is thought to have gone out of his way to see Melchizedek. This mysterious person was a type of Christ as King, King of righteousness, and King of Peace, but still more was he a type of Christ as Priest. S. Paul mentions the manner in which he foreshowed our great High Priest. He blessed Abraham; he received tithes. He was not a priest by inheritance from his father, like the sons of Aaron. Neither his birth nor death is mentioned, so that he was a figure of Him that liveth for ever; and our Lord had been foretold in the Psalms "as a Priest for ever after the order of Melchizedek."*

It was held by the primitive Christians that in one action more than any other Melchizedek resembled our Lord as priest. He brought forth bread and wine; which were probably first offered to God in sacrifice, and then partaken of by those who worshipped.

They may have been offered in sacrifice as

* *Heb.* vii. *Ps.* cx. 4.

representatives of God's gift of food to man, thank-offerings for the same; as we offer them in our Communion Service, together with the alms of the faithful. But they probably also represented a much greater gift than this, even the Body and Blood of Christ.

If this be so, Melchizedek first represented before God the Sacrifice of Christ, yet to come in the fulness of time; and then distributed the types of the feast, yet to come in the fulness of time; the Eucharist or thanksgiving, the Holy Communion or partaking.

Perhaps Melchizedek and Abraham understood the meaning of this solemn act, but no other persons then present. We cannot know this; but we can understand what we ought to do, and the benefits to be obtained by doing it.

In the Sacrament of the Lord's Supper the priest on earth imitates Christ the Great High Priest in Heaven. Christ in Heaven shows forth Himself as the Lamb slain, the sacrifice for the sins of men. This is the action of Christ's Melchizedek priesthood above; and here by His ministers He doth the same thing. He is one Priest for ever, and one Sacrifice for ever, true Melchizedek.

“ When the Patriarch was returning
Crowned with triumph from the fray,
Him the peaceful King of Salem
Came to meet upon his way.
Meekly bearing bread and wine,
Holy Priesthood's awful sign.

On the truth thus dimly shadowed
 Later days a lustre shed ;
 When the great High Priest eternal,
 Under forms of wine and bread,
 For the world's immortal Food,
 Gave His Flesh, and gave His Blood."

After peril escaped, after victory gained, whether of the body or of the soul, this is our service of thanksgiving, and this is the warrior's food. "What shall I render unto the Lord for all His benefits towards me? I will take the cup of salvation, and call upon the Name of the Lord."

"Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over."*

"Thus may we all Thy words obey,
 For we, O God, are Thine,
 And go rejoicing on our way,
 Renewed with strength divine."

"Alleluia, King Eternal,
 Thee, the Lord of lords we own,
 Alleluia, born of Mary,
 Earth Thy footstool, Heaven Thy throne.
 Thou within the veil hast entered
 Robed in flesh, our great High Priest;
 Thou on earth both Priest and Victim
 In the Eucharistic feast."

MAY GOD TEACH US, THEREFORE :

1. Ever to show our gratitude, by going out of our way to find the true Melchizedek, in order

* Ps. cxvi.; xxiii.

to make our offerings to Him; to receive His gifts; and to seek His blessing.

2. To remember that our High Priest has an unchangeable Priesthood, and is Priest for ever. He will never be wanting on His part. May He grant us never to be wanting on ours.

3. Though He take a tithe of our substance He will not accept a tithe of our love, a portion only of our hearts. He requires us to be all His, that He may be all ours; to withhold no part of ourselves from God, lest there be something in us not blessed by Him, not united to Him, not lit by His light, nor warmed by His love.

OUR FATHER, ETC.

“May the praises of the Lord ever be in my mouth, and let us magnify His Name together, who taste and see that the Lord is gracious; for He hath heard our prayers, delivered us from our enemies, and removed our fears.”

“O true Melchizedek, accept our poor offerings, and make them worthier Thee. Refresh us after every struggle in the warfare against sin with Thyself; for Thy Body is strength, and Thy Blood is refreshment, and Thou art all in all to Thy people, Who with the Father and the Holy Ghost liveth and reigneth for ever. Amen.”

“What shall I render unto Thee, O my God, for all the benefits Thou hast done unto me. Thy many blessings assure me of Thy love. Thy Body and Thy Blood are pledges to me that Thou

wilt not leave me nor forsake me. I will bless Thee, O Lord, at all times, and that not with my lips only, but my life. I devote my works and my whole self to Thee. I give myself up to Thee, Who gavest Thyself for me, that Thou mayest live in me, and I may love Thee with my whole heart for ever and ever. Amen."

III.

JACOB'S LADDER.

"And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God, ascending and descending on it. . . . And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."—*Gen.* xxviii. 10, 12, 16, 17.

THESE words reveal the ministry of holy Angels, God's care for His saints, and the reverence due to holy places; but they teach us more than this; and our Lord shows us what this is. "Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."*

Why did an angel announce the Incarnation to the Blessed Virgin? Why did angels sing at Bethlehem, attend on Christ continually, guard His Sepulchre, throng round Him at His Ascension? As God He needed none of these services;

* S. John i. 51.

and if He had been mere man He would have had no claim upon them. As God-man, as Immanuel, He had both a right to the attendance of the heavenly Spirits and a use for their services. His Incarnation was the cause of the descent and ascent of the Angels. He was the connection between Heaven and earth in this mystery.

Let us look at this truth from another point of view. God and man were separated by our sin. Heaven, signified by Eden, was lost to us. Christ came to be our Mediator, reconciling us to God in Himself. "Through Him we have access by one spirit unto the Father." Our "citizenship is in heaven." We are "blessed with all spiritual blessings in the heavenly places in Christ."* That is to say, Christ is the connection between God and man, between heaven and earth, the bridge, the ladder. His Incarnation is all this to His people.

Now we are not left to suppose that the ladder was let down from heaven to earth at Christmas, but drawn up again on Ascension Day; and that Heaven and earth reunited for a short time during our Lord's sojourn here are now separated again. The Scriptures already mentioned and many others show us that the conjunction brought about by Christ remains still through and in Christ.

Christ the hope of glory is *in* us.† He dwell-

* 1 Tim. ii. 5. Phil. iii. 20. Ephes. ii. 18; i. 3.

† Col. i. 27.

eth in us, and is therefore still our ladder. His human nature first united God and man. His human nature still joins God and man; and He has left us a way of continual union with Himself that we may enjoy continual union with the Father. "He that eateth My Flesh, and drinketh My Blood, dwelleth in Me and I in him."*

The Holy Communion is a Jacob's ladder to us. By it Christ keeps Heaven and earth united. There is no separation. He is in Heaven and here, and we in Him, are both here and in Heaven.

The Scriptures already mentioned teach, and the Church has always believed that the holy Angels are present at this Sacred Service, and we indeed place ourselves beside them, when we say, "Therefore with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious Name," singing the "Holy, Holy, Holy," which is the anthem of the Seraphim.†

Jacob was sad and weary, outcast and wanderer, exposed to perils by day and by night; but he was cheered by a blessed vision, and strengthened and consoled ever after by the memory of the truths which it taught.

So in our weary wanderings, in the night of this world, when no earthly friends are nigh, when we are far from home, this Sacrament is our consolation. In this holy service Heaven

* John vi. 56.

† Isa. vi. 3.

stands open, Angels come and go ; go with our prayers, come with God's blessings. We are in Heaven, though still on earth, in God Incarnate.

“ Though, like a wanderer,
The sun gone down,
Darkness comes over me,
My rest a stone ;
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee.”

MAY GOD HELP US, THEREFORE :

1. To have more faith than in former days ; that we may not have to say, the Lord was in this place and we knew it not.
2. Not to remain at the foot of the ladder, but to mount higher and higher by heavenly desires and heavenly graces.
3. To commit ourselves in faith to God's guidance, and go on our way in life rejoicing.

OUR FATHER, ETC.

“ O with what great contrition of heart, with what a flood of tears, with what reverence, fear, and trembling, with what purity of mind, and chastity of body is that divine, celestial Mystery to be celebrated, where Thy Flesh, O Lord, is truly received, and Thy Blood is truly drunk ! Where things most high and low, Divine and human, are mysteriously intermingled ! Where the Angels of Heaven are invisibly present, beholding and assisting.” O dear Lord, for Thy

love's sake, make us less unworthy of Thine unspeakable love, and this unspeakable blessing. Amen."

"O everlasting God, Who hast ordained and constituted the services of angels and men in a wonderful order ; mercifully grant, that as Thy holy angels always do Thee service in heaven, so by Thy appointment they may succour and defend us on earth ; though Jesus Christ our Lord. Amen."

"Blessed God, Whose throne is encircled with myriads of glorious spirits, who veil their faces, as not being able to behold the brightness of Thy Majesty, and who delight in their attendance upon those ministries whereunto Thou hast appointed them : I, Thy unworthy creature, prostrate myself in all humility at Thy footstool, beseeching Thee to give me grace to do Thy will on earth with the same diligence and industry, with the same zeal and cheerfulness, as Thy blessed Angels do it in Heaven ; that imitating their exemplary obedience, constant devotion, profound humility, unspotted purity, and extensive charity, I may engage their protection in all my necessities ; and may particularly enjoy the advantage of their assistance in my last hour, in that dismal conflict with death and the powers of darkness ; and being by them conducted to the mansions of glory, may be advanced to a more intimate and happy society with them in the life to come, through Jesus Christ our Lord. Amen."

IV.

CORN IN EGYPT.

“And the famine was over all the face of the earth : and Joseph opened all the storehouses, and sold unto the Egyptians ; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn.”—*Gen.* xli. 56, 57.

JOSEPH was plainly a type of our Lord in many respects. Envied by his brethren, hated through envy, sold, falsely accused, imprisoned, liberated, exalted so as to be ruler over all the land, he was a figure of Christ in His Passion, Death, Resurrection, Ascension, and glorious kingdom. Other points might be mentioned, and this among them, that Joseph provided corn enough not only for Egypt but for the surrounding nations, foreshowing the Saviour of the world, of the Jew, and also of the Gentile.

But behold the difference. The corn which Joseph sold was perishable, and they who ate it died in their time. The food which Christ gives is incorruptible, and makes us incorruptible ; is immortal, and gives us immortality. The bread of our Joseph is not something distinct from Himself, which he who eats may eat apart from the Giver ; but it is Himself, and he who eats partakes of the Giver in the gift, and is united to Him by “ inseparable unions.”

As Christ is at one time the Shepherd, and at another the Lamb; and in one and the same action is both Priest and Sacrifice; so here Joseph foreshowed his Saviour, both the Giver of the corn and the sustaining Food Itself.

There is something special in each type, although we may not always be able to find it. We have perceived great truths already in the history of the corn in Egypt, and yet not all which may be seen.

For is not this another great and blessed truth? When Israel was fed with manna in the wilderness, the mysterious food descended from Heaven; but Joseph's corn grew from the earth, as any other corn. The manna then seems to signify the Son of God, the corn the Son of man; who made Himself one of us, and feeds us with Himself; made one of us, by earthly visible elements like other men. And is not this another great truth? Joseph's brethren came to buy corn. He gave it to them. He filled their sacks, but took no money from them; for in this he was foreshowing Him, Whom we could not purchase, but who purchased us with His own Blood; Who freely gave Himself and freely gives, or else we perish.

“Nothing in my hand I bring,
Simply to Thy Cross I cling.”

“Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my life, my soul, my all.”

MAY WE HAVE GRACE THEREFORE :

1. If we trust to Jesus for Heavenly food, never to be so shameless and ungrateful as to doubt that He will give us earthly food.

2. To be pricked to the heart, when we feel that He to Whom we turn in our trouble, is He Whom we sold ; and we are verily guilty concerning our Brother.

3. Though we can make no payment, yet let us offer the thank-offering of ourselves, and render to our Saviour the only return He desires.

OUR FATHER, ETC.

O true Joseph, Saviour and Redeemer, grant me to put my whole trust in Thee, and never to doubt that Thou wilt feed both my body and soul ; and I beseech Thee to take the heart which I cannot give, as a poor return for Thy love, Who didst die and rise again and ascend for us, and Who feedest us with Thyself, lest we perish. Amen.

“Teach us, O Lord, to submit ourselves both now and ever to Thy will and providence, and to cast all our care upon Thee, Who never leavest them that love Thee ; and grant that we may so seek the word of God and His righteousness that all good things may be added unto us ; through Jesus Christ our Lord.” Amen.

“ Whatever I offer unto Thee, O Lord, though

it be all that I enjoy in the world, will not be accepted without the offering of myself ; for it is not mine, but me ; not all that is without me, but all that is within me which Thou requirest ;" give me grace therefore to render myself sincerely unto Thee, to be wholly and for ever Thine, O Blessed Jesus, Who livest and reignest for ever. Amen.

V.

THE BURNING BUSH.

"The Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and He looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that He turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And He said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover, he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God. And the Lord said, I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey."—*Exod.* iii. 2-8.

God is present everywhere, and fills His creation :

"Earth's crammed with Heaven,
And every common bush a-fire with God ;
But only he who sees takes off his shoes."

But God was present in a special manner with Adam before the Fall, with Abraham, and

with Jacob. Here He was present by an Angel, who was, as it were, a fire in the bush, illuminating, not consuming. God was a consuming fire at Sinai, but not here: for this history is a figure of the Gospel. God had come down to deliver. He had heard His people's sorrows. He was come to rescue them from captivity, to lead them into Canaan.

Fire in the bush, and the bush not burned; fire retaining its proper nature, the bush retaining its nature also; the message of mercy, the beginning of the deliverance—all these showed forth the Incarnation; which is God in man, God still God, and man still man. The word made flesh, and dwelling amongst men was the greatest manifestation of God upon earth, and His nearest Presence before the day of Pentecost, when He Who had dwelt *with* men began to dwell *in* them. "No man hath seen God at any time. The only begotten Son, which is in the bosom of the Father, He hath declared Him," Who is the great "I AM;" as He said, "Before Abraham was I am."*

But whatever is a type of the Incarnation is a type also of the Sacrament of Christ's Body and Blood; for this Sacrament not only resembles the Incarnation, in its consisting of an outward and an inward part; of the visible and the invisible; the heavenly and

* John i. 18; John viii. 58.

earthly; the Creator and the creature; but it is the channel and applying means of the Incarnation to individual members of mankind. The corn was in the granary in Egypt, but needed distribution. So Christ is distributed, although remaining One, that we may benefit by Him, being made one with each other in Him by a spiritual union.

In the Holy Communion Christ, God and man, comes to us through the bread and wine. How can bread and wine contain God? Why are they not consumed?

Indeed, the hiding of the Godhead in this Sacrament is in some respects more wonderful than that which took place upon the Cross. There God lay hid, but here, Christ's manhood also is unseen.

“Sight, touch, and taste in Thee are all deceived,
And hearing only safely is believed.
Upon the Cross the Godhead hid its might,
But here the Manhood is concealed from sight.
Both I believe, and humbly both confess,
That He the contrite thief may deign to bless.”

Let us, like Moses, tread as on holy ground; like Moses and Elias veil our faces. Let us tremble and rejoice; tremble as sinners, rejoice as saints; tremble in the presence of God, rejoice because God has seen our affliction, heard our cry, knows our sorrows, is come to deliver us from our bondage, and to bring us into the true Canaan for which we sigh.

Lastly, let us be illuminated by the indwelling grace, our light shining before men, who may thereby glorify our Father which is in Heaven.*

MAY HE GRANT TO US :

1. An increase of holy awe, when we communicate.

2. More fear of our old task-masters, and of the bondage of Egypt; the very thought of which should fill us with alarm.

3. More care to be holy, enlightened. To glow and burn with love, and glorify God on earth by the light of His grace shining through our life and conversation.

OUR FATHER, ETC.

“Kindle, O sweetest Jesus, my coldness with the fire of Thy love. Illuminate my darkness with the brightness of Thy presence. O that Thou wouldest fire me, burn, and change me into Thyself, that I may be united with Thee.” Deliver me from my old sins, and lead me to Thy Heavenly Kingdom, Who with the Father and the Holy Ghost, the Eternal I AM, livest and reignest for ever. Amen.

* Luke xi. 34-36. Matt. v. 16.

VI.

THE PASSOVER.

“And thus shall ye eat it : with your loins girded, your shoes on your feet, and your staff in your hand ; and ye shall eat it in haste : it is the Lord’s passover.—
Exod. xii. 11.

THIS is “the Lamb of God which taketh away the sins of the world ;” brought to the slaughter ; by Whose precious Blood we are redeemed ; a Lamb without blemish and without spot.”*
“Christ our Passover is sacrificed for us ; therefore let us keep the feast.”†

“By the same rules that the Jews’ were, by the same may our’s be termed a sacrifice. There is but one only sacrifice properly so called, that is Christ’s death ; and that sacrifice but once actually performed at His death, but ever before represented in figure, from the beginning, and ever since repeated in memory, to the world’s end. The Lamb but once actually slain in the fulness of time, but virtually was from the beginning, is and shall be to the end of the world. That the centre in which their lines and ours, their types and our antitypes, do meet.

* John i. 29 ; Isai. iii. 7 ; 1 Pet. i. 19. † 1 Cor. v. 7, 8.

While yet this offering was not, the hope of it was kept alive by the prefiguration of it in theirs; and after it is past the memory of it is still kept fresh in mind by the commemoration of it in ours. So it was the will of God, that so there might be with them a continual fore-showing, and with us a continual showing forth the 'Lord's death till He come again.'**

"That shadows might yield to the substance, and images cease in the presence of the truth, the old observance is taken away by the new Sacrament; victim passes into Victim; Blood excludes blood; and the legal feast is fulfilled whilst it is changed."†

"To the Pascal Victim, Christians brought the sacrifice of praise.

The Lamb the sheep hath ransomed; Christ, the undefiled,

Sinners to His God and Father hath reconciled."

"That Paschal Eve God's arm was bared:
The devastating Angel spared:
By strength of hand our hosts were free.
From Pharaoh's ruthless tyranny.

Now Christ, our Paschal Lamb, is slain,
The Lamb of God that owns no stain,
The true oblation offered here,
Our own unleavened bread sincere."

Delivered from the bondage of sin, which

* Bishop Andrewes' Sermon on the Resurrection, VII.

† S. Leo, Sermon VII. on the Passion.

henceforth must have no dominion over us ;* saved through the Red Sea of Baptism ; entered on our pilgrimage to Canaan through the wilderness, let us keep the feast with the unleavened bread of sincerity and truth ; with feet shod for journeying ; loins girt and staff in hand as pilgrims ; with bitter herbs of penitence and self-denial ; with haste, as of men that linger not, but speed far from their foes towards their longed-for country ; so let us eat the Spotless Lamb.

LET US THEN :

1. Seek to be more and more holy, by partaking of the Spotless Lamb.

2. Forsake Egypt, the world of sin, specially our besetting sin.

3. Casting off sloth as a deadly sin, may we quicken our steps, and with all diligence journey towards the heavenly Canaan.

OUR FATHER, ETC.

O Spotless Lamb, give unto me purity of mind and body. Create in me a clean heart, O God, and renew a right spirit within me.

O Christ Jesu, Who wast led as an innocent lamb to the slaughter, and didst endure so many injuries and reproaches, grant unto me the spirit of patience and of gentleness. May I learn of Thee to be meek and lowly of heart.

* Rom. vi. 14.

“ O God, Who in this marvellous Sacrament, hast left us a memorial of Thy Passover, grant, we beseech Thee, that we may so reverence the sacred mysteries of Thy Body and Blood, that we may continually perceive within us the fruit of Thy redemption.”

Grant me, O Lord, with loins girt to pant after the Heavenly Land, and to hasten towards it, forsaking everything which would keep me back ; and grant me, washed in the Blood of the Lamb, with all the faithful, to behold the Lamb in Heaven, and there for ever praise Him and say,

“ Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honour, and glory, and blessing. Blessing and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.”*

* Rev. v. 12, 13.

VII.

MANNA.

“Verily, verily, I say unto you, Moses gave you not that Bread from Heaven. For the Bread of God is He which cometh down from Heaven, and giveth life unto the world. I am the Bread which came down from Heaven. I am that Bread of life. Your fathers did eat the Manna in the wilderness, and are dead. This is the Bread which cometh down from Heaven, that a man may eat thereof, and not die. I am the living Bread which came down from Heaven: if any man eat of this Bread he shall live for ever: and the Bread which I will give is My Flesh, which I will give for the life of the world.”—*S. John* vi. 32, 33, 41-48-51.

MANNA was not like the corn in Egypt, which grew out of the earth, but, came down from Heaven in the silence of night by the ministry of Angels, for “Man did eat Angels’ food;”^{*} and herein manna was a type of Christ. But, as being bestowed upon the Israelites after their passage through the Red Sea, and as being their food and sustenance all through the desert, and until they needed it no more when they had reached the promised land, it is the figure of that Sacrament which cannot be had until we have been freed from Egypt by Baptism, and, have entered

Ps. lxxviii. 25.

on our Heavenly journey; but is then that spiritual food and sustenance without which we should die upon the road, and never see the good land promised to us? But all these resemblances fail of giving us a full insight into Christ's love and our own exceeding happiness; for

1. Christ tells us that He Himself is our Manna. 'It is not anything from Himself which He gives to us, but, it is simply Himself.

2. We partake of Him. We eat Him. Let us meditate deeply upon this; and may God help us to do so, lest we miss an exceeding blessing by the ignorance of our earthly mind; for is there anything which can express love so much as this? If we love another we desire to be with him; but to be united with him, incorporated with him, is not only impossible, but beyond even our desires. We could not do it, and we do not wish it. But Christ doth both.

"I pursued thee, I ran after thee that I might overtake thee. I waited and joined thee to Myself: eat Me, drink Me, I said. Both above I hold thee, and below I embrace thee. Is it not enough for thee that I have thy first fruits above? Doth not this console thy regretful longing? I descended below again; I am not simply mingled with thee, but I am entwined in thee. I am eaten, made into small portions,*

* Not that Christ can be divided. He seems to be so in His Sacrament when His Body is distributed. But this

that the interspersion, and commixture, and union may be full. For things united remain in their own limits, but I am interwoven with thee. I am not willing that hereafter there shall be anything between us. I will that both be one."*

Do we not shudder at this amazing love, when we remember our own coldness? Do we not tremble at this union, when we think how unfit we are to be united to Christ, the impure to the Pure, yea to Purity itself? Thought fails us. Love fails us. All that we have and are fails us. Only Christ does not fail us, still offering, giving, uniting Himself to such as we are!

Who will give us to know this love "which passeth knowledge," and to be "constrained" by this love of Christ. It would be better for us to die, or rather never to have been born, than not to love Him.

"O may our souls for ever feed on Thee,
And Thou, O Christ, for ever present be."

"O Food that weary pilgrims love,
O bread of Angel hosts above,
O manna of the saints,
The hungry soul would feed on Thee;
Ne'er may the heart unsolaced be
Which for Thy sweetness faints."

cannot be. Whole and entire He bestows Himself on every one of the faithful.

* S. Chrysostom on 1 Tim. : Hom. xiv.

LET US BESEECH HIM EARNESTLY TO ENABLE US :

1. To put away every desire and habit which would separate us from Him.
2. To renounce every feeling which parts us from any of His members ; which indeed would also separate us from Him.
3. To fill us with His love.

OUR FATHER, ETC.

O Jesu, too late have I loved Thee. Too little have I loved Thee. Too little do I love Thee still ; but do Thou turn me all into love. Pour into my heart such love toward Thee that I may love Thee above all things.

“Truly Thou art God my Saviour ; and Thou art Good above all good. And therefore do I love Thee, O Christ Jesu, Who of Thine exceeding love for me didst come in the Flesh, and lovedst me even unto Death, and as a sign of this love hast given Thyself in this Sacrament. I would love Thee above myself and all things, and for ever would cleave to Thee alone. O that by virtue of this Sacrament, so mighty a union of love may grow together between Thee and me that nothing may be able to separate me from the love of Christ my Saviour.”

“Teach me to live wholly for my Saviour Jesus, and to be ready to die for Jesus, and to be conformable to His Life and sufferings, and to be united to Him by inseparable unions.” Amen.

VIII.

MINCHA.

" Now this is that which thou shalt offer upon the Altar ;
 two lambs of the first year day by day continually. . . .
 And with the one lamb a tenth deal of flour mingled
 with the fourth part of an hin of beaten oil ; and the
 fourth part of an hin of wine for a drink offering."—
Ezod. xxix. 38-40.

It is of this daily sacrifice of flour and wine, called Mincha, that the prophet Malachi speaks, after rejecting the Jewish priesthood in the verse before :

" For from the rising of the sun unto the going down of the same My Name shall be great among the Gentiles ; and in every place incense shall be offered unto My Name, and a pure offering : for My Name shall be great among the heathen, saith the Lord of Hosts."*

If the judgment of the Primitive Church, and the earliest and most universal tradition have any weight with us, we must believe that the prophet here foretold that our bloodless Sacrifice shall succeed the bloody sacrifice of the law, and be the perpetual offering of the whole Church.

A lamb is no longer offered, lest we should think the work of the Spotless Lamb incomplete,

* Mal. i. 10, 11.

but an offering is appointed by which we should plead before God, and proclaim before man our acceptance in Christ.

Justin Marter writes upon this prophecy: "He speaks beforehand of the sacrifices offered to Him by us Gentiles in every place, that is the bread of the Eucharist, and likewise the cup of the Eucharist."*

And Irenæus likewise: "Instructing His disciples to offer the first fruits of His creatures to God, not as if He needed them, but that they might not be unfruitful nor ungrateful; when He took bread which is from the creation, and gave thanks, saying, 'This is My Body;' the cup likewise which is of the creation, which is after our nature, He confessed to be His Blood, and taught the new oblation of the New Testament; which the Church, receiving from the Apostles, offers in the whole world to God, to Him Who supplies us our subsistence, the first fruit of His own gifts in the New Testament; concerning which Malachi thus foretold in the twelve prophets." And then he mentions the words of this prophecy, adding as an explanation of the prediction concerning incense: "John in the Apocalypse says that incense is the prayers of the saints."†

Thus this ancient writer explains the incense figuratively, but the sacrifice of bread and wine

* Dialogue with Trypho the Jew, A.D., 140-158.

† Irenæus against Heresies, A.D., 180-9.

literally; and that because our Lord did not use oil nor incense at the institution of His Sacrament, but bread and wine. Nor has the use of incense, beautifully as it represents sweet and acceptable prayer rising up to Heaven, been universal or accounted as necessary. That which Christ Himself did and used has ever been retained, and ever will be, as the offering of the Catholic Church, north and south, east and west, in blessed fulfilment of the prophecy.

The Fathers of the Church are of one mind and one voice upon this passage, and it became part of the venerable Liturgy of S. Mark :

“ We offer this spiritual and unbloody service, which all the Gentiles offer to Thee, O God, from the rising of the sun even to the setting, from north and south, for great is Thy Name among the Gentiles in all parts ; and in every place incense is offered to Thy Holy Name, and sacrifice and oblation.”*

It would seem that the Mincha is a type of our Eucharist chiefly as a thank-offering, “ the sacrifice of praise and thanksgiving ;” and this, first for God’s earthly gifts and mercies ; but since the Bread and Wine are not common bread and wine, but consecrated to be the Sacrament of Christ’s Body and Blood ; since the Ancient Church teaches that our Lord enabled us to fulfil the prophecy of Malachi then when He offered that which He Himself called His Body and Blood ;

* Lit. of S. Mark. Anaphora. Neale’s Tetralogia.

and since the true voice of Christian gratitude must ever celebrate our redemption above every other blessing, we cannot but feel at our Sacrifice, even as we pray at another time, saying, "We bless Thee for our creation, preservation, and all the blessings of this life; but above all, for Thine inestimable love in the redemption of the world by our Lord Jesus Christ."

" 'Tis said, of yore some child of pride
Would vaunt him how his empire wide

The bright sun never left ;
So in the name of our dread King
Of incense and pure offering

We never are bereft.

'Tis morning here, 'tis evening there,

And prayer must vary ;
But ever more through silent air,
Nor dull nor weary.

From earth, the footstool of His feet,
Mounts to the Lord the savour sweet,

Of that which once for all
He gave upon the Cross, and we
Give daily, earth's release to be
From daily woe and thrall."

O, how my heart should overflow with gratitude! I look around and I see God's works, the earth and all that is therein; but I look deeper, and see His Church, His paradise on earth, filled with flowers and fruits of grace. I look within, and see the powers He gave me whereby to know and love. I look deeper, and see from what inward corruption He has purified me, and made me the abode of His Spirit, with power to

know and love Himself. I look up, and see His sun, and moon, and stars. I look beyond them, and perceive Saints, and Angels, and Heaven, and Himself the Centre, Father, Son, and Holy Ghost, all made my own. I look here, and see the offering which commemorates that which won all these blessings, won me from death to life, the Sacrifice of the only Son of God, Whose atoning Body and Blood the Church exhibits in this her Sacrifice. How can I help thanking, loving, and rejoicing? Away with all my discontent, and gloom, and cares, and fears. All is light and joy. All is grace and glory; and this is the great "Sacrifice of praise and thanksgiving."

LET US THEN BY GOD'S GRACE :

1. Offer with our Eucharist a thankful heart, overflowing with love to Him for all His mercies, and chiefly for the gift of His well-beloved Son; for all our means of grace and hopes of glory.

2. Make this offering of the heart real by banishing all discontent and anxiety in every form and shape.

3. Make this sacrifice an act of fellowship and communion with the whole Catholic Church of Christ.

OUR FATHER, ETC.

O most gracious and merciful Father, pardon all my thankless coldness, murmuring, and

cowardly distrust. Make me to hate my own ingratitude, as I hate this sin in others. Pour into my heart an overflowing thankfulness, and may all my thoughts and words and deeds be one gratitude to Thee, Who givest more than I desire or deserve; through Jesus Christ our Lord. Amen.

IX.

THE SHEWBREAD.

“And thou shalt set upon the table shewbread before Me alway.”—Exod. xxv. 30.

“And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the Lord. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord. Every sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant. And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the Lord made by fire by a perpetual statute.”—Lev. xxiv. 5-9.

Thus a sacrifice was made of bread with frankincense and fire by the twelve tribes of Israel, most holy of the offerings, so holy that only the priests might eat of it; and, when once, in case of great necessity, it was given to others, it was bestowed only upon the pure.*

Who does not see in this a type of our Sacrifice of bread sanctified by the Holy Ghost with prayer continually; and so holy that none but the pure may touch it; yet now of God's great mercy conceded to all the faithful?

* 1 Sam. xxi. 4-6.

In the offering of the bread is signified not only that of Christ the True Bread, Who is One; but of twelve, that is of His Church in Him; twelve in one bread, one offering; all the faithful in Christ.

"I beseech you therefore," says the Apostle, "brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your spiritual service," or worship, "that we may be presented holy and unreprouceable and unblameable in God's sight," "presented faultless before the presence of His glory with exceeding joy."*

THE VOICE OF THE BELOVED.

"As I voluntarily offered myself to God the Father for thy sins, with hands outstretched upon the Cross, and with naked Body, so that naught remained in Me which did not all pass over into a sacrifice to appease God; so oughtest thou also to offer thyself voluntarily to Me for a pure and holy offering (in the Eucharist) with all thy powers and affections as inwardly as thou canst. Whatever thou givest beside thyself I care naught for, for I seek not thy gift, but thee.

"As it would not suffice Thee to have all else but Me; so neither can whatever thou givest please Me unless thou offerest thyself."†

* Rom. xii. 1. Col. i. 22. Jude 24.

† Imitation of Christ B. iv. sec. 8.

But Thou knowest, O Lord, how far I am from this. I profess to love Thee, but I love a thousand things better. I tremble, or I ought to tremble, when I so falsely pray "And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee;" for I go forth and straightway consider my possessions mine, not Thine; my time mine, not Thine. I love what I like, and hate what I dislike, without a thought of what Thou wouldest have me to do. I am vexed at what hurts me, and rejoice at what pleases me; and am not sad, when Thou art dishonoured, nor happy when Thy Name is magnified. I live in myself, and therefore die in myself. I am all self, self and not Jesus.

What sacrifice do I make for Thee? What sacrifice would I make for Thee? I offer to Thee that which insults Thee, the blind, the lame, the sick, with which man would not be pleased nor would accept my person.* For I offer the shreds and crumbs, and relics of my time, and means, and powers, even to Thee. The best and the most I keep for myself. I would fain have it that Thou shouldest have suffered and been crucified for me, whilst I shrink from Thy Cross, and refuse to bear even the light end of it after thee; although Thou didst toil up the Way of

* Mal. i. 8, 9.

sorrows for me, weighed almost down to the ground.

“ Were the whole realm of nature mine,
That were an offering far too small ;
Love so amazing, so divine,
Demands my life, my soul, my all.”

“ Wash me, and dry these bitter tears,
O let my heart no further roam,
’Tis Thine by vows, and hopes, and fears,
Long since.—O call thy wanderer home.”

O MAY GOD GRANT ME THEREFORE BY THE EX-
AMPLE OF JESUS AND BY THE POWER OF HIS
SPIRIT :

1. To be united to the sacrifice of my Saviour by self-sacrifice ; and to give up the very next thing that He asks of me joyfully.

2. To have no affections apart from Jesus.

3. To live and long to be presented by Him, in union with His Passion, blameless before the presence of His glory, with exceeding joy.

OUR FATHER, ETC.

“ Lord, all things are Thine which are in Heaven and which are on earth. I desire to offer myself to Thee for a voluntary oblation, and to receive Thee for ever. Lord, in the simplicity of my heart I offer myself to Thee this day for a servant for ever, unto obedience, and for a sacrifice of perpetual praise.

“ Receive me with this holy offering of Thy precious Body which I offer to Thee to-day in

the presence of angels invisibly assisting ; that it may be unto salvation for me and for all Thy people. Behold I commit myself to Thy pity, I resign myself to Thy Hands." Amen.

Thy mercies, O God, especially Thy mercies in Christ "deserve more love than I have to give ; but, Lord, do Thou turn me all into love, and all my love into obedience, and let my obedience be without interruption ; and then I hope Thou wilt accept such a return as I can make. Make me to be something that Thou delightest in, and Thou shalt have all that I am or have from Thee, even whatsoever Thou makest fit for Thyself. Teach me to live wholly for my Saviour Jesus, and to be ready to die for Jesus, and to be conformable to His life and sufferings, and to be united to Him by inseparable unions, and to own no passions but what may be servants to Jesus, and disciples of His Institution ; for Jesus Christ's sake. Amen."

Teach me, O Lord, to offer all things to Thee, and only to enjoy them as I receive them back again from Thee. Teach me to offer my property to Thee, that I may use it rightly, and be free from cares and false confidence ; my joys, that I may safely rejoice ; my sorrows, that I may bear them as a Christian ; my time and talents that they may be sanctified ; my loves, that they may be pure and safe and lasting ; my life, that it may be Thine ; my death, that it

may be in Thine ; my body, that being kept pure
it may be partaker of Thy Resurrection ; my
mind, that it may be enlightened with Thy Light ;
my soul, that it may love Thee more and more
for ever and ever. Amen.

X.

THE SIN OFFERING.

“ We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own Blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach. For here we have no continuing city, but we seek one to come.”—*Heb. xiii. 10-14.*

THE Jews had sin offerings of which the priests “ who served the tabernacle ” were obliged to eat ; but, only the priests ; thus signifying that God had forgiven the sin. But there were other sacrifices of which not even the priest was suffered to partake.* The body of the sacrifice was carried outside the camp and burned, in token that a better sacrifice than that of bulls and goats was needed, and was yet to come ; and there could be no partaking by the priest in a sacrifice, the very object of which was to show that it could never take away sin.

Moreover, in the first kind of sin offerings it was said, “ Whatsoever shall touch the flesh thereof

* *Exod. xxix. 14 ; Lev. iv. 3-12 ; vi. 25-30 ; ix. 11 ; xvi. 27.*

shall be holy ;" but in the second, " He that burneth them shall wash his clothes and bathe his flesh in water, and afterwards he shall come into the camp.*

It seems therefore that guilt was thus shown to rest upon the sacrifice. To touch it was defiling, and it must be cast out of the camp, for it was a personification and showing forth of sin, and not a propitiation for it ; and all this to manifest our utter need of Him Who bare our sins in His own Body on the Cross.

When we understand these things we are able to collect two great and blessed truths from this teaching of the Holy Spirit through the Apostle.

1. That Jesus was sacrificed after the pattern of this latter sacrifice. That He, the Pure and Purifier, submitted to be taken outside the gate of Jerusalem, as if He were defiled and defiling, " that He might sanctify the people with His Own Blood."

2. That we have a Sacrifice which sets forth this truth.

S. Paul is here speaking to Hebrew Christians persecuted by their own countrymen in their own city. He seems to say to them, " Care not for being cast out by your brethren, and be not surprised, when in a few years you see the Temple burned, and the sacrifices of the law abolished for ever. You have a better service and a higher privilege than Jews who remain Jews. We have

* Lev. vi. 27 ; xvi. 26.

an altar, as well as they. We have one whereof we may eat. Our sacrifice is the Sacrifice of Jesus, Who was carried without the camp; and therefore the Priests who serve the tabernacle cannot partake of it. To them it is forbidden; to us it is commanded. To them it would be defilement: to us it is purification. We perceive that the sacrifices of the law were powerless to take away sin, and were but shadows and figures; but we perceive also this, that sin is once for all taken away by the substance and reality, the Death and Passion of our Saviour. The law had a shadow of the good things to come. Christ was the Substance. We have the image.* The image is better than the shadow."

Thus our Eucharist is a sin offering, like the Jewish sacrifice, and yet very different. The sacrifice of the law was the body of a beast slain, receiving the guilt of the offerer without taking it away, slain year after year in perpetual testimony that man's salvation was not accomplished.† But our bloodless Sacrifice is the memorial of that which hath been suffered and done once for all.‡ It is the representation, pleading, and effectual application, by God's ordinance, of the Death of Christ our Redeemer.

But how shall we have the face to plead this sacrifice, unless we are trying to be conformable to it? Unless we are willing to bear the reproach of Christ, to carry our Cross, to go forth from

* Heb. x. 1. † Ib. x. 3, 4. ‡ Ib. x. 12-18.

sin, and from worldly cares and pleasures, outside the guilty city, which is not our home ; seeking that which is to come, that which alone abideth for ever ?

So " let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water,"* and, offering for the whole Church of Christ, when we show forth the great Sacrifice for sin, when prayer—

" Flows from the righteous with intenser love,
A holier calm succeeds and sweeter dreams
Visit the slumbers of the penitent."

" Salvation's Giver, Christ the only Son,
By His dear Cross and Blood the victory won.
Offered was He for greatest and for least,
Himself the Victim and Himself the Priest.
Victims were offered by the law of old,
Which in a type this heavenly mystery told.
He, ransom from death, and light from shade,
Now gives His holy grace His saints to aid."

LET US THEN BESEECH GOD TO GIVE US GRACE :

1. To be utterly ashamed of sin.
2. Never to be ashamed of Him Who bare our sins.
3. To be ever going forth from this world to our abiding city.

OUR FATHER, ETC.

" Behold, O Lord, the bleeding wounds of Thy well-beloved Son, in Whom Thou hast testified

* Heb. x. 22.

by a voice from Heaven that Thou art well pleased. Remember how His Body was broken for us, and His Blood poured out. In Him we believe Thou art perfectly satisfied, and therefore are bold to hope that Thou art reconciled to us on that account. O hear His dying groans, regard His Agony and Bloody Sweat; by His Cross and Passion let our sins be blotted out. We have nothing to plead, if He has not done enough and fulfilled all Thy will. But since He has laid down His Life in obedience to Thee, O let us by virtue of that voluntary sacrifice, which now we represent before Thee, obtain Thy mercy and grace."

By the shame of Jesus, may we never be ashamed of Him again. By the reproach He carried, may we bear our cross after His example. By His going forth from Jerusalem, may we quit the world and seek the Heavenly city.

XI.

THE PRIESTHOOD.

“ Christ entered not into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God on our behalf.”
—*Heb. ix. 24.*

MELCHIZEDEK was a more perfect figure of Christ than Aaron, in some respects, and showed forth Christ where Aaron did not; but still Aaron was a type of our High Priest. S. Paul in this Epistle shows that Christ did perfectly and finally that which Aaron did for a time only and imperfectly.

The action of the high priest here chosen by the Apostle to show forth the acts of Christ, by likeness and by contrast, was this, that he entered into the holy place once a year with the blood of the sacrifice, which he sprinkled on the mercy seat in the Holy of Holies. The animal had been slain, but the sacrifice was not complete until the blood, which was as it were the life of the victim,* had been carried into the presence of God and placed before Him. Then and not before was accomplished the entire devotion and rendering up of the sacrifice to God.

* Gen. ix. 4.

In all this the High Priest signified that which had not yet come to pass, but which was to be. The way into God's Presence was not then opened, because no real sacrifice had been made.* But Christ offered a true sacrifice, the sacrifice of the offender himself, and not a substitute. He as Second Adam suffered for the first Adam, and for all that were and are and shall be of Adam: and His sacrifice was not only just, as such, but spotless; no drawback in it; nor this only, but one of priceless worth, as being the devotion of One Who was not only man but also God.† He presented in Heaven on His Ascension His Blood shed on the Cross; *i.e.*, He showed and shows It on our behalf. He entered into Heaven itself. That was one definite act. "Now to be manifested on our behalf." That is an act continual.‡ Once, once for all, no more for ever, He died for sin;§ but not once, but for ever He offers Himself in Heaven, He appears as our High Priest offering the accomplished Sacrifice of His accomplished Life on earth, and Passion, and Death upon the Cross.||

"Every high priest is ordained to offer gifts and sacrifices, wherefore it is of necessity that this (High Priest) have somewhat also to offer."¶ What can He offer which would avail? What can He offer but Himself? He offers

* Heb. ix. † Ib. x. 14. ‡ Ib. x. 24.

§ Ib. x. 26; vii. 27; x. 10. || Ib. iv. 14; x. 21.

¶ Ib. viii. 3.

Himself perpetually in memory of the once for all Sacrifice. His Presence is the memorial. He shows forth His Death in Heaven above. We show forth His Death on earth—till He come.*

“Now the shade of night and of Jewish darkness hath departed, the day of the Church hath drawn nigh. Now we behold our good things by an image, and we possess the good thing of the Image. We have seen the Chief of Priests coming unto us ; we have seen and heard Him offering for us His own Blood : we priests follow as we may, to offer sacrifice for the people, though weak in deserts, yet honourable in sacrifice. Because, although Christ is not seen to offer, nevertheless He is Himself offered on earth when Christ's Body is offered ; or rather He is Himself manifested as offering in us, it being His own word which sanctifieth the sacrifice which is offered. And while in His own Person He stands by us, our Advocate with the Father, we nevertheless see Him not now : then we shall see Him when the image shall have passed, and the truth come. Then no longer through a glass, but face to face, shall be seen the things that are perfect.

“Go up, then, O man, into Heaven, and thou shalt behold the things whereof in this world these were the shadow, or the image. Thou shalt behold not in part, not in a dark parable,

* 1 Cor. xi. 26.

but in fulfilment; not under a veil, but in the light.”*

“Our High Priest is He Who offered the sacrifice which cleanseth us. The same we now also offer, that which was then offered, the Inexhaustible. This is done for a memorial of that which was then done. For, ‘Do this,’ He saith, ‘in remembrance of Me.’ We offer not another sacrifice as the high priest then, but the same always. Or rather we celebrate a memorial of a sacrifice.”†

“One offering, single and complete,
With lips and heart we say;
But what He never can repeat
He shows forth day by day.

For, as the Priest of Aaron’s line,
Within the Holiest stood,
And sprinkled all the mercy-shrine
With sacrificèd blood;

So He who once atonement wrought,
Our Priest of endless power,
Presents Himself for those He bought
In that dark noon-tide hour.

His Manhood pleads where now it lives
On Heaven’s eternal throne,
And there in mystic rite He gives
Its Presence to His own.

* S. Ambrose on Ps. xxxviii. 6. s. 24, quoted by J. Keble on Eucharistic Adoration.

† S. Chrysostom, Hom. xvii. on Hebrews, quoted by J. Keble, as above.

And so we show Thy death, O Lord,
Till Thou again appear,
And feel when we approach Thy Board,
We have an Altar here."

"Alleluia, King Eternal,
Thee the Lord of lords we own ;
Alleluia, born of Mary,
Earth Thy footstool, Heaven Thy Throne :
Thou within the veil hast entered,
Robed in flesh, our great High Priest :
Thou on earth both Priest and Victim
In the Eucharistic feast."

And now how can I see this truth ? How can I feel it ? If I see it and feel it a little, what shall I do because of it ? If I see what I ought to do, O how shall I do it ?

How shall I see, how shall I feel, that Christ is in Heaven with wounded Hands and Feet and Side, offering as High Priest the memory of His Passion witnessed by His Presence ? Was ever such a service ? No carved cherubim are there, but the living ones. No figure of God's Presence is there, but Himself. Shall I not veil my face and silently adore ?

But what is that which is done here ? At an earthly altar stands a man, offering a little bread and wine. What can he do ? What can they do ? What is he worth, however good he may be ? And what is the work of these poor elements ? Alas ! I have no faith. I see not. All these things are but veils. The man is the representative of the High Priest in Heaven. The bread

and wine are truly such in nature, but by grace no longer mere bread and wine. Christ is here as Priest, and Christ as Sacrifice. He doeth here in one manner what He doeth in Heaven in another; and I am that poor sinner for whom He pleads, for whom He offers His Body and Blood memorially; pleading a completed sacrifice of death by a perpetual sacrifice of commemoration and application.

“Having, therefore, boldness to enter into the holiest by the Blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is to say, His Flesh; and having an High Priest over the House of God; let us draw near with a true heart in full assurance of faith; having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for He is faithful that promised.”*

MAY GOD GRANT ME, THEN :

1. Unbounded thankfulness.
2. Unbounded trust.
3. Profound lowliness and godly fear.

But indeed I know not what to ask in the midst of such needs as I have, and of such mercies of God.

OUR FATHER, ETC.

“Almighty God, the fountain of all wisdom, Who knowest our necessities before we ask, and

* Heb. x. 19-23.

our ignorance in asking ; we beseech Thee to have compassion upon our infirmities ; and those things which for our unworthiness we dare not, and for our blindness we cannot, ask, vouchsafe to give us, for the worthiness of Thy Son, Jesus Christ our Lord. Amen."

XII.

THE VISION AND FEAST OF THE
SEVENTY.

"Then went up Moses, Aaron, Nadab, and Abihu, and seventy of the elders of Israel : and they saw the God of Israel : and there was under His feet as it were a paved work of a sapphire-stone, and as it were the body of Heaven in its clearness. And upon the nobles of Israel He laid not His hand: also they saw God, and did eat and drink."—*Exod.* xxiv. 9-11.

WE know not how or how far God manifested Himself to these happy ones. It would seem as if He did so as fully as was possible, so as not to break the rule, "No man hath seen God at any time."* The manifestation was a type of the showing forth of God in Christ by the Incarnation, and of the vision face to face in Heaven which is reserved for His elect.

"Eye hath not seen, nor ear hath heard,
Nor to men's heart hath come,
What for those loving Thee in truth,
Thou hast in love's own home.

But by His Spirit He to us
The secret doth reveal :
Faith sees and hears ; but O for wings,
To touch and taste and feel.

* S. John i. 18.

With open face and joyful heart,
We then shall see Thee as Thou art ;
Our love shall never cease to glow,
Our praise shall never cease to flow."

The revelation of God in Christ manifested, whilst concealed, in His Sacrament comes between these two revelations, and joins them as a link of the golden chain ; and the eating and drinking in the presence of God, makes this history still more clearly a figure of the Gospel Feast.

If we had been in that happy band, should we not have felt overwhelmed with the honour paid to us, the special mark of love ? Should we not have been overjoyed, and transported, and have longed to remain in That Presence, and feasted at that feast, for ever and ever. But our privilege has really been far greater. They feasted but once ; but we continually. It is not said that they feasted, as we feast, upon God Himself, Who in His Son, Who in His Sacrament, is received by the faithful. Surely such a privilege is very awful, as well as very glorious and happy. Let us consider and take warning.

These chosen ones went up into the mountain before they came to God and feasted in His Presence ? Shall we remain upon the level of the world, and yet presume to claim such honours ? Shall not we also go apart, and go up in heart and life ? If not, can the Feast be to us a type of Heaven ? Can it be a step

towards Heaven? Let us think again. Did any of this honoured company enter the promised land? Unless Caleb and Joshua were amongst them—which we know not certainly—none of them did so. O fearful warning! O blessed warning, if it makes us anxious, humble, watchful, zealous. They indeed, although they lost the earthly Canaan, may still have obtained the Heavenly. We ought charitably to believe that they all now rest in Abraham's bosom, to pass from thence to glory. But it cannot be so with us. If we lose at all, ours will be a total loss. We have no earthly land of promise, but an Heavenly one lies before us. In the Blessed Sacrament we draw near to it; we see it in a figure; we have a foretaste of its happiness; and, if by our unfaithfulness we fall away, we fall entirely and for ever. O horrible thought! O still more terrible reality—if; but may God of His mercy save us through Jesus Christ from such misery!

LET US THEN BY HIS GRACE :

1. In heart and mind ascend, when we draw near to communicate.
2. Let us tremble on the edge of the height to which we are advanced.
3. Let us not tremble only, but strive, and chiefly strive by prayer, that we may never fall away from so great glory and happiness received,

as a means to that still greater good which waits for us.

OUR FATHER, ETC.

“Alas ! how much cause I have for humbling myself for my inconstancy and selfishness. I promised at Thine Altar to walk in the paths of righteousness and perfection. But, alas ! those happy moments did not last long ; my fervour cooled ; I fell into the sins that I had wept for. Now I know my weakness, and I am humbled and ashamed. O God of strength, sustain me, keep me, strengthen me. Show often to my soul the crown that Thou hast prepared for them that persevere, and the terrible punishments in store for those who fall away ; so that I may see Thee constantly by love, and persevere in good works even unto death, through Jesus Christ our Lord.”
Amen.

XIII.

GIDEON'S FLEECE.

"Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that Thou wilt save Israel by mine hand, as Thou hast said. And it was so."—*Judges* vi. 37.

"He shall come down like rain upon the mown grass;" or, "upon a fleece of wool."—*Ps.* lxxii. 6.

"I WILL acquaint you with another descent of Christ (besides the Incarnation) into the Blessed Sacrament; I mean into the outward elements of bread and wine. Into these also 'He comes down,' insensibly, spiritually, ineffably, yet really, 'like rain into a fleece of wool.' Ask me not how He is there, but there He is. . . . This quiet and peaceable committing of Christ to us should teach us the like behaviour one to another. For shall 'He come down like rain,' and shall we fall like thunder upon our brethren? . . . Shall He come to save, and shall we destroy one another? Shall He come without noise, and shall we make it our study to fill the world with tumult and confusion? . . . If we do it, can we be so bold as to say we are Christians, or that Christ dwelleth in us of a truth? Will He abide in this region of blackness and darkness, in this place of

noise and thunder and distraction? No; the humble and contrite, the meek and merciful, is the place of His rest. He that came down in humility will not stay with the proud heart; He that came down in silence will not dwell in chaos, in confusion. Therefore, 'put you on the Lord Jesus Christ;' put on His meekness and humility. As children of Christ, put on tender bowels and compassion. . . . and then He Who thus came down into the womb, thus into the world, thus into our souls, thus into our Sacrament, in silence, without noise or tumult, like rain or dew; having thus watered us, and distilled His graces upon us, by virtue of this His first Advent; at His second Advent, when 'He shall descend with a shout, and with the voice of the archangel,' though He come with more terror, yet shall He let fall His dew 'as the dew of herbs,' and drop upon our rottenness and corruption: and they that dwell in the dust shall awake and sing."*

" Lord, We Thy presence seek,
May ours this blessing be;
Give us a pure and lowly heart,
A temple meet for Thee.

Love is kind, and suffers long,
Love is meek, and thinks no wrong;
Love than death itself more strong,
Therefore give us love."

* Rom. xiii. 14; Col. iii. 12; 1 Thess. iv. 16; Isa. xxvi. 19.
Sermon lxxxii. by A. Farindon.

LET US THEN SEEK FROM GOD :

1. The grace of humility ;
2. And Christian quietness of spirit ;
3. With all meekness and charity.

OUR FATHER, ETC.

O Thou high and lofty One, that inhabitest eternity, Whose Name is holy, dwelling in the high and holy place ; but, with him also that is of a contrite and humble spirit ; may no hardness and pride ever keep Thee from me. Grant me to avoid all noise and ostentation, to love silence, and seek to be unknown by men. Grant me the meek and quiet spirit which Thou lovest. May the dew of Thy grace quicken my barrenness, and make me bring forth fruit unto holiness, through Jesus Christ my Lord, Who came in humility, but shall return in great glory ; Who now livest and reignest with Thee and the Holy Ghost, One God, world without end. Amen.

O Blessed Jesus, who didst come into our flesh in great silence, and Who art present unseen and unheard in Thy Sacrament, may I never doubt Thy great miracles of mercy and love ; but believing in Thee on earth may behold Thee in Heaven, where Thou livest and reignest for ever. Amen.

XIV.

HONEY.

"He made him to suck honey out of the rock."—*Deut.* xxxii. 13.

"Behold, there was a swarm of bees and honey in the carcase of the lion."—*Judges* xiv. 8.

"Out of the eater came forth meat, and out of the strong came forth sweetness."—xiv 14.

"See, I pray, how mine eyes have been enlightened, because I tasted a little of this honey."—1 *Sam.* xiv. 29.

Out of the Rock, which is Christ, we suck honey in the wilderness. Out of death comes life and sweetness; for it is the Death of Christ. In the weariness of conflict we are ready to faint; a darkness comes over our eyes, but we taste, and our eyes are enlightened.

What sweetness can equal this? Surely these are the good things with which God satisfieth us, "so that our youth is renewed as the eagle's."*

But how, then, can I go back to the cloying and poisonous sweets of sin? Why is not everything tasteless, or rather offensive after such a banquet? This refection is not a luxury and mere enjoyment, in order to produce a deceitful pleasure, but a spiritual refreshment. It is for

Ps. ciii. 5.

Israel in the desert, not for those who make this world their home. It is to restore those who have fought, and enable them to fight again, and to conquer.

To refuse is sin. To partake unworthily is even greater sin ; and to partake unprofitably is grievous irreverence and ingratitude.

A religion which consists of sensations and of satisfactions, is only a self-indulgence, and a sacrilegious luxury ; from which the good Lord ever keep us.

The first sweetness is this, that such as we are allowed to approach and partake ; the second that we do partake, and of what ? Of Him Who is the Fountain of joy, Whose very words are sweeter than honey and the honeycomb ; and, behold, these are no mere words. It is His very Self, it is Jesus Himself on Whom we feast.

“ Jesu !—the very thought is sweet !

In that dear Name all heart-joys meet.

But sweeter than the honey far

The glimpses of His Presence are.”

The third sweetness, is the evidence of our love. To be answering in some measure to God's gracious purposes ; to be making some return of love for love, though it be but a drop, when compared with the ocean ; to think soberly that we are the better for our Communion, more conformable to the mind and heart of our Redeemer ;—this is the third sweetness. If this joy be ours, then the sweetness lingers well upon our

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lips ; otherwise it turns, or will turn, to the gall of bitterness.

LET US THEN BESEECH GOD :

1. That we may beware of self-deceit ; and neither in the beauty of the service, nor the rapture of the privilege, forget that the honey comes from death ; comes to pilgrims and warriors to enable them to persevere and go forward ; and let us be careful never to make a luxury of our religion.

2. Let us be sad at heart until we find that our Communion is making us more like Him of Whom they are the Communion.

3. Let us not return gladly to the false sweetness of the world ; but treasure the taste of the heavenly things, and loathe all sin.

OUR FATHER, ETC.

“ Stir up my heart towards Thee, and deliver me from my heavy torpor. Visit me in Thy salvation that I may taste in spirit Thy sweetness, which is hid in this Sacrament as in a fountain.

“ From this time forth be Thou only sweet unto me for ever : for Thou alone art my meat and drink, my love and my joy, my sweetness and all my good.”

“ O make my soul on Thee alone to live,
And Thou to me Thy deathless sweetness give.”

XV.

THE ARK.

“And when they came to Nachon’s threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it ; for the oxen shook it. And the anger of the Lord was kindled against Uzzah ; and God smote him there for his error ; and there he died by the ark of God. And David was displeased, because the Lord had made a breach upon Uzzah : and he called the name of the place Perez-uzzah to this day. And David was afraid that day, and said, How shall the ark of God come to me ? So David would not remove the ark of the Lord unto him into the city of David ; but David carried it aside into the house of Obed-edom the Gittite. And the ark of the Lord continued in the house of Obed-edom the Gittite three months : and the Lord blessed Obed-edom, and all his household.”—2 *Sam.* vi. 6-11.

THE shrine of God’s Presence is very terrible and very blessed : terrible before the walls of Jericho ; terrible in the land of the Philistines ; terrible at Beth-shemesh and at Perez-uzzah ; blessed in the midst of Jordan ; full of blessings to the house of Obed-edom.

“How shall the ark of God come to me ?” said David, and he left it. But he could not live without it. He brought the ark up to Jerusalem with music and joy.*

* 2 *Sam.* vi. 12-15.

Very terrible was the Sacrament of Christ's Presence to the Corinthians. Many were sick and weak, and some died.* O my God, shall I ever eat and drink my own judgment, not distinguishing the Lord's Body.†

"It is my Maker—dare I stay?
My Saviour—dare I turn away?"

Is He not a blessing? the source of all blessing? blessing Itself?

"Surely I will not come into the tabernacle of my house, nor go up into my bed. I will not give sleep to mine eyes, or slumber to my eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob. Lo, we heard of it at Ephratah: we found it in the fields of the wood: We will go into his tabernacles: we will worship at His footstool. Arise, O Lord, into Thy rest; Thou and the ark of Thy strength."‡

"Lift up your heads, O ye gates" of my heart, "and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, He is the King of Glory."§

"Here is my heart—it trembles to draw near
The glory of Thy throne:
Give it the shining robe Thy servants wear,
Of Righteousness Thine own.
Its pride and folly chase away,
And all its vanity, I pray—
My humbled heart."

* 1 Cor. xi. 30. † Ib. 29. ‡ Ps. cxxxii. § Ps. xxiv.

MAY THE GOOD LORD GRANT ME, A WRETCHED
SINNER:

1. To cast out every sin.
2. To have my heart not only pure, but empty,
and for Him.
3. Not more to lose my joy in my fear than my
fear in my joy.

OUR FATHER, ETC.

“How shall I bring Thee into my house, who have very often offended Thy Most benignant Face? Angels and Archangels reverence, saints and just men fear: and Thou sayest, ‘Come all to Me.’ Lord, unless Thou saidst this, who would believe it true? And unless Thou didst command, who would try to approach?”

“Create in me a clean heart, O God; and renew a right spirit within me.”*

Cleanse Thou Thy temple though it be with scourges. Overthrow and cast out all that offends Thee. Only let me still be Thy temple, and hallow and bless me with Thy presence. Amen.

* Ps. li. 10.

XVI.

FOOD FOR THE JOURNEY.

“ And as he lay and slept under a juniper-tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.”—1 *Kings* xix. 5-8.

So MAN did eat angels' food again. So may I, so must I; for the journey of life is too great for me without divine support. This is the provision for the way, for the whole pilgrimage of life, and for the last rough passage of death, before the Mount of God is reached.

Herein I learn not only my privileges, but my duties. I should feel myself devoid of all resources but those which come from heaven. I should thankfully receive the means of grace. I should then lie down as it were, resting in contemplation and expectancy, until I know what it is which the Lord has for me to do. I must rise up at once when called, hear my instructions, and obey them. I must not count the way impracticable,

nor even hard and long. I must journey over rough and toilsome roads, and even where no way is. My strength will never fail, if I do this. The grace of God is sufficient for me. I can do all things through Christ Which strengtheneth me, dwelling in me, my hope of glory.* Thus, and thus only, shall I come to the Mount of God.

“ Christian, did no one, thinkest thou, behold thee
 What time thou fainted'st in the noon-day heat ?
 Heardst thou no Angel's voice which sweetly told thee—
 The journey is too great: Arise and eat.

An Angel's voice? Nay, 'twas thy God that spake it,
 In louder tones than Angel could repeat :
 Himself the Food, His own the Hands that brake it ;
 His own the Words that bade thee, ‘ Rise and eat.’

“ Another banquet is for thee preparing,
 Another Feast thy longing eyes shall greet ;
 An Angel's voice shall break thy rest, declaring—
 Behold, all things are ready: ‘ Rise and eat.’ ”

MAY GOD GRANT TO ME :

1. To obey His call promptly.
2. To set forth in His strength, not mine.
3. To persevere in whatsoever work He hath called me to, and in my whole spiritual journey, even to the end.

OUR FATHER, ETC.

“ O Lord, Who feedest me from my youth even to my old age and my hoar hairs, forsake me not

* Phil. iv. 13: Col. i. 27.

when my strength faileth me: 'The eyes of all wait upon Thee, and Thou givest them meat and strength in due season.'

"Grant unto me, Lord, that when I go the way of all flesh, and depart out of the desert of this world into the everlasting Land of Promise, I may not lack refreshment by the way; above all, let that heavenly Bread strengthen my heart. Support my soul, I pray Thee, with Thy Body and Blood, that I may go in the strength of that Meat even unto the lofty mountain of Thy glory, where Thou shalt fill with the flour of wheat Thine elect, whom on earth Thou didst feed with the bread of tears, and shalt satisfy them with the plenteousness of Thine House." Amen.

"O God, Who in Thy loving-kindness dost both begin and finish all good things, grant that as we glory in the beginning of Thy grace, so we may rejoice in its completion; through Jesus Christ Our Lord." Amen.

"O God, who hast willed that the gate of mercy should stand open to the faithful, look on us, and have mercy upon us; that we who by Thy grace are following the path of Thy Will, may never turn aside from the ways of life; through Jesus Christ our Lord." Amen.

XVII.

THE WONDER OF S. ELIZABETH.

“And whence is this to me, that the mother of my Lord should come to me?”—*Luke i. 43.*

A SAINT wondered that one should vouchsafe to come to her who had conceived, not borne, the Lord. Christ was not even an infant then, and His presence was external to S. Elizabeth, who was a holy woman, chosen to be mother of the great Forerunner and Herald of the Redeemer.

What, then, shall I an exceeding sinner feel, and say, and do, when my Lord, risen and ascended, and reigning in glory, condescends to come to me, not externally, but entering into me in order to make me His abode?

Truly it were a thing incredible, but for God's almost incredible love. “If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts.”* He only Who to save sinners, His enemies, could become a man, and die upon the Cross, could have imagined, could have done this thing. My scanty love cannot comprehend nor appreciate, nay, can

* Zech. viii. 6.

scarcely believe, what yet I would rather die than not believe.

“ ‘It is the Lord!’ No thought but this
 Can compass all our wondrous gain;
 ‘It is the Lord!’ our Life, our bliss,
 Who died, Who lives to plead and reign,
 And Whose vast love has fullest vent
 In this most blessed Sacrament.
 What other gifts so great, so high,
 Could God Himself impart?
 Could love divine do more to buy
 The love of thy poor heart?
 Though once in agonies of pain
 Upon the Cross He died,
 A love so great not even then
 Was wholly satisfied.
 Not till the hour when He had found
 The sweet mysterious way,
 To join His heart in closest bond
 To thy poor heart of clay.
 How then amid such ardent flame,
 My soul, dost Thou not burn?
 Canst Thou refuse, for very shame,
 A loving heart’s return?”

MAY GOD GRANT ME :

1. A deeper sense of unworthiness, and gladly to take always the lowest place.
2. To prepare to meet my Lord, when He comes so differently in His glory.
3. To leap in heart for joy, and to forget all earthly joys and sorrows alike in this happiness.

OUR FATHER, ETC.

“O Lord my God, as Thy blessed Forerunner, most excellent of the Saints, John Baptist, full of joy in Thy presence leaped in the gladness of the Holy Spirit, whilst he was yet shut in the bowels of his mother, I desire to be kindled with great and sacred desires.”

“Dost Thou, My God, vouchsafe to come unto me? The King and Lord of Highest Majesty to His lowest servant? God to man? The Creator to the creature?”

Whence is this to me, that Thou, O Lord, comest unto me, from whom Thou mightest well depart, because, I am a sinful man? What is man, that Thou art mindful of him, or the son of man, that Thou visitest him? Knowest Thou not what I am? dust and ashes, an unclean vessel, food of worms! And to such an one dost Thou come from Heaven? O Lord our God, how excellent is Thy Name in all the earth.” Amen.

XVIII.

BETHLEHEM.

"Ye shall find the Babe wrapped in swaddling clothes, lying in the manger."—*S. Luke ii. 12.*

WHAT the clothes were to the Babe, the human form was to the Godhead, hiding it from view. Yet not so altogether, for the clothes could be changed, and were changed, whilst the Wearer remained the same. But God and man are now one Christ, never to be divided. Thus, in lowly form and low estate, God revealed Himself to man, came to man, associated Himself with man, dwelt in man, united Himself to man in the "mystery of godliness," for the wisdom and happiness of Angels, for the salvation and exaltation of man, and for the glory of the Father.

Who would have believed, unless he was taught of God, like the Shepherds and the Wise Men, that the Infant in the manger was God? "Verily Thou art a God that hidest Thyself, O God of Israel, the Saviour."*

On the Altar I behold bread and wine. They are, in their natural estate, the swaddling clothes of Christ. Being consecrated, they are more

* *Isa. xlv. 15.*

than this, they are sacramentally His very Body and Blood. Their nature indeed remains, but they are no longer only what is natural. The Heavenly and the earthly, the Spiritual and the material are united. It is an image of the Incarnation. The unseen Body of Christ and the visible bread answer to the Divine nature and the human, united without confusion or loss of their own properties in Christ for the salvation of man.

This figure of the Incarnation is the Sacrament of the Incarnation, the Sacrament by which God unites Himself to us, and makes us all Immanuels and Christs, that is anointed ones, by His unspeakable grace of union with Himself in Christ the Lord.*

“ The pastoral spirits first
Approached Thee, Babe divine,
For they in lowly thoughts are nursed,
Meet for Thy lowly shrine.”

With the simplicity of the shepherds, with their zealous haste, with their lowliness, let us approach. Let us believe more than we can see, and adore Him in Whom we believe.

“ Thee we adore, O hidden Saviour, Thee,
Who in Thy Sacrament dost deign to be,
O Christ, Whom now beneath a veil we see,
May what we thirst for soon our portion be,
To gaze on Thee, and see with unveiled face
The Vision of Thy glory and Thy grace.”

* 1 John ii. 20-27.

Here may every grace be learned. Here is humility. Was ever such ? Here love. Was ever such ? And from this love we should learn love. If this fire warm not our coldness, say what will. Here can faith exercise herself and grow. Here hope springs up. For what may we not hope from Him who suffereth, doeth, and giveth thus ?

What shall I resolve ? What shall I ask ? What jewel seek from out of this rich treasure-house ?

GOD GRANT ME :

1. Profound humility. Let me show this in some action as soon as possible.

2. Firm faith, rooted in the Incarnation, extending to all my daily life, and every matter in which I am concerned.

3. Fervent love to God, and to man for God ; and may I show this love at once.

OUR FATHER, ETC.

“ O Lord, I am not worthy, I am not fit that Thou shouldest come under the roof of my soul ; for it is all desolate and ruined ; nor hast Thou in me fitting place to lay Thy head. But, as Thou didst vouchsafe to lie in the cavern and manger of brute cattle ; so me, too, the ruined, lost, dead, and excessive sinner, deign to receive to the touch and partaking of the immaculate, supernatural, life-giving, and saving mysteries

of Thy all holy Body and Thy precious Blood.”
Amen.

“But where Thou dwellest, Lord,
No other thought should be,
Once duly welcomed and adored,
How should I part with Thee?”

XIX.

LOSING CHRIST.

“ They, supposing Him to have been in the company, went a day’s journey ; and they sought Him among their kinsfolk and acquaintance. And when they found Him not, they turned back again to Jerusalem, seeking Him. And when they saw Him, they were amazed : and his mother said unto Him, Son, why hast Thou thus dealt with us ? Behold, Thy father and I have sought Thee sorrowing (or in great agony of mind)”.
—*Luke ii. 44, 45, 48.*

It is thus that we lose Christ after we have found Him. When we go into the world, even the religious world ; in the bustle of business ; in talking about nothing ; in mere forgetfulness, we lose Him. He was with us, and we thought Him to be with us still, but He was gone. “ My Beloved had withdrawn Himself and was gone. I sought Him, but I could not find Him.*

Then we are, or ought to be, in great agony of mind. Jesus gone ! Jesus lost ! If so—all is gone,—all is lost. We may seek Him among our acquaintance, but we shall not find Him. We are not like the wise men, seeking Him Whom they had never found, never been with. We had found, or rather were found of

* Song of Sol. v. 6.

Him, and by our negligence we lost him. Shall we ever recover Him? We do not deserve to do so. The risk is terrible. The uncertainty is intolerable.

But He is gracious. He does not deal with us after our sins, but, according to His loving-kindness. Let us seek Him again. To do so, we must "turn back again," from our worldly course, and repair once more to His Temple. Wist ye not that He is there?

If we find Him again, let us cleave closely to Him continually. Let us say sincerely, "Whither Thou goest, I will go." "The Lord do so to me and more also, if aught but death part me and Thee."* "As the Lord liveth, and as my Lord the King liveth, surely in what place my Lord the King shall be, whether in death or life, even there also will Thy servant be."† "As the Lord liveth, and as Thy soul liveth, I will not leave Thee."‡

"My sheep hear My voice, and I know them, and they follow Me."§

"To know how to keep Jesus, is great wisdom. Be humble and peaceable, and Jesus will be with thee. Be devout and quiet and Jesus will remain with thee. Thou canst soon drive Jesus away, and lose His grace, if thou art willing to decline to outward things. And if thou shalt drive Him from thee, and lose Him, to whom

* Ruth i. 16, 17.

† 2 Sam. xv. 21.

‡ 2 Kings ii. 2.

§ John x. 27.

wilt thou fly, and what friend wilt thou then seek ?”*

“ Arise, and run to meet thy Lord,
 Ee'n now His steps are near thee ;
 Thine heart a hallowed shrine afford,
 For Him to dwell and cheer thee.
 Oh, hold Him fast in thy embrace,
 Let Him go from thee never,
 Till with the fulness of His grace
 He bless thee here and ever.”

MAY GOD GRANT ME :

1. To do nothing by which I may lose Jesus, and to leave nothing undone by which I may keep Him.

2. To be very thoughtful and guarded after communicating.

3. If ever I should lose Him, to rest neither day nor night until I find Him.

But in this matter I must not trust to my feelings ; nor conclude from warm emotions that I keep my Saviour, nor from cold that I have lost Him ; but I must judge myself by the answer of my conscience, when questioned in God's sight, concerning my life and conversation.

OUR FATHER, ETC.

O Blessed Jesu, my life, my all, make me afraid of everything which may aggrieve Thy gracious presence, and of nothing else. May I remember Thee when I go forth from Thy

* Im. of Christ, B. ii. ch. 8.

Temple and leave Thine altar, and not lose Thee in business nor pleasure, whether religious or worldly.

If ever by my sin I should lose Thee, may it be but for a brief space. May I have great sorrow until I have found Thee again; and then, humbled and watchful, may I cleave to Thee more closely than ever. Remind me I beseech Thee constantly of Thyself, and recall me, if need be, by affliction. May I lose all things rather than Thee. O my Saviour Christ; O Christ my Saviour; may I die rather than drive Thee away by my sins. Amen.

XX.

WATER CHANGED TO WINE.

“ Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And He saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was ; (but the servants which drew the water knew ;) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine ; and when men have well drunk, then that which is worse : but thou hast kept the good wine until now.”—*S. John* ii. 7-10.

CHRIST did not abolish the Law, but changed it into the Gospel. He did not make a fresh race of men, to take the place of the fallen ; but in Himself He transfigured, translated the old Adam into the New. In His Sacrament He gives not His Blood to us without the use of an instrument or of means ; but He takes wine, His own creation, and makes it His Blood in a Sacrament.

In the miracle at Cana the water lost its own nature. To sight and to taste it became wine. It would not have pleased the guests had it not done so. Moreover, this miracle was to create faith. The work must have been one of which men could judge and be sure, if it was to become a ground of belief.

It is not so with the Sacrament, the object of which is not to create faith, but to feed it ; which is designed for believers, and received by faith which grows by receiving. Therefore our Sacramental wine is still wine. It loses nothing of nature, whilst gaining in grace. It is like what the body is to the soul ; like our Saviour's human nature, when united to the Divine. What was wine is still wine ; but not wine only. It is by consecration the very Blood of our Redeemer : Fruit of the Vine of Whom we are branches ; and Cup of Salvation.

What are all earthly pleasures compared with this ? They become less sweet as they go on. and at last fail utterly ; but, this feast fails not, nor loses its gladness. Nay, rather as we grow in years we should grow in grace ; and as we grow in grace, we shall grow in our love for the Precious Blood, and for the blessed receiving of It.

“ Because the inebriation of the Cup and Blood of the Lord is not such as the inebriation of this world's wine, when the Holy Spirit said in the Psalms, ‘Thy inebriating cup,’ he added, ‘how good is it ; because in truth the Cup of the Lord so inebriates them that drink it as to make them sober, as to bring back their minds to spiritual wisdom, so that each should recover from this world's savour to the perception of God. And as, by that common wine, the mind is set free, and the soul released, and all sadness laid aside,

so when the Blood of the Lord and the saving Cup hath been drunk, the memory of the old man is laid aside, and forgotten is the former worldly conversation ; and the sad and sorrowful breast which before was oppressed by the choking sense of sin, is now set free by the joy of Divine forgiveness. 'Blessed inebriation,' says S. Ambrose, 'which infuseth joy, bringeth not confusion ; blessed inebriation, which stablisheth the walk of the sober mind ; blessed inebriation, which bedeweth with the gift of life eternal.' Drink, then, that cup whereof the Prophet speaks, 'Thy inebriating cup, how excellent is it ?' Drink Christ, because He is the Vine ; drink Christ, because He is the Rock which poured out water ; drink Christ, because He is the Fountain of Life ; drink Christ, because He is the Stream Whose flowing gladdeneth the City of God ; drink Christ, because His is peace ; drink Christ, because out of His bowels flow rivers of living water ; drink Christ, that thou mayest drink the Blood wherewith thou wert redeemed."*

The Cup was for many centuries not enjoyed by our forefathers, and is still withheld in the Church of Rome. It is therefore to us a recovered and special gift, conveying its peculiar grace to people who ought to be peculiarly thankful for it ; full of joy beyonds all words. And yet, as the

* S. Cyp : Ep. 65, ad. Cæcil, s. 9. S. Amb. in Ps. i. 33, quoted by Dr. Pusey: Letter to the Bishop of London, 1851.

manna ceased, when Israel obtained the old corn of Canaan, so shall all Sacraments pass away with this world. They will not be needed in that better land. How should there be visible signs of the invisible there, where God is visible to love, and the saints shall see Him in some manner, Whom here they desire? The Cup will be the pleasures at God's right hand for evermore: the best wine still kept till the last; Heaven last; best, and everlasting.

“ Mysterious is Thy presence, Lord,
Awful Thy power Divine;
The water hears Thy faintest word,
And blushes into wine.

The dews which evening skies distil
Around the creeping vine,
At Thy command arise and fill
The blood-red grape with wine.

Thus at Thy Holy Feast, O Lord,
We kneel, and we believe,
That that which Thy creative word
Hath made it we receive.

Mysterious truth, which human pride,
Must bow to and adore,
Which in our heart of hearts we hide,
Believe, and ask no more.”

MAY HE WHO CHANGED THE WATER INTO WINE:

1. Change our poor weak, worthless hearts into something less unworthy of Himself by His Almighty power; and specially by devout partaking of the Cup of His Blood.

2. May all earthly joys appear to us as water.
3. May we have kept our best till last, when we come to die.

OUR FATHER, ETC.

O Blessed Jesus, Maker of mankind, Who didst create us anew in Thyself, change us, we pray Thee, daily more and more into that which Thou wouldest have us to be. Wean our affections from earthly delights, and fix them on the good things which Thou hast prepared for them that love Thee : and if Thou shouldest think fit, grant to us such foretastes of those pure joys that we may be ravished by them, and, forgetting all else, thirst only for them until we attain them, through Thy mercy and love, Blessed Jesus, Who with the Father and Holy Ghost livest and reignest, world without end. Amen.

XXI.

CHRIST IN THE BOAT.

“Then they willingly received Him into the ship: and immediately the ship was at the land whither they went.”—*S. John* vi. 21.

“Then He arose and rebuked the winds and the sea; and there was a great calm.”—*S. Matt.* viii. 26.

WITHOUT Jesus we make no progress in the voyage of life. Year after year we are no nearer the land whither we would go. The sea arises by means of the mighty wind which blows. Storms of passion, tempests of evil men and devils hinder us, and our arm is too weak to force our way against the opposing forces; but when Jesus enters, all is changed.

But Jesus may be in the boat, and yet the boat may be ready to sink, if He for our arousing sleeps, and we do nothing but fear. We must awake Him by prayer. Sure that He will hear us, sure that He is with us, we must cry, “Lord, save us, we perish!” Then He will arise and rebuke our foes, and we shall enjoy a perfect calm.

“At His word the stormy wind ariseth: which lifteth up the waves thereof.

“They are carried up to the heaven, and down

again to the deep: their soul melteth away because of the trouble.

"They reel to and fro, and stagger like a drunken man: and are at their wits' end.

"So when they cry unto the Lord in their trouble: He delivereth them out of their distress.

"For He maketh the storm to cease: so that the waves thereof are still.

"Then are they glad, because they are at rest: and so He bringeth them unto the haven where they would be.

"O that men would therefore praise the Lord for His goodness: and declare the wonders that He doeth for the children of men."*

"The wild winds hushed; the angry deep
Sank, like a little child, to sleep;
The sullen billows ceased to leap
At Thy Will.

So, when our life is clouded o'er,
And storm-winds drift us from the shore,
Say (lest we sink to rise no more)
'Peace, be still.' "

"Lord in Thy Sacraments
Thou walkest on the sea;
Let us not ask—How dost Thou come?
But gladly welcome Thee.

Then will the winds be hushed,
The waves no longer roar;
When Christ is with us in the ship,
The ship is at the shore."

* Psalm cvii.

MAY THE BLESSED JESUS GRANT ME :

1. To undertake nothing of importance apart from Him, and to commend myself and everything I do to His keeping.

2. Having done this, not to dishonour Him by vain fears, but to be at peace in Him.

3. Not to trust to the mere act of Communion, but to stir up the gift which is in me, and by earnest prayer continually beseech my Lord to deliver me in every danger, and chiefly in that which is spiritual.

OUR FATHER.

“ We humbly beseech Thee, O Father, mercifully to look on our infirmities, and for the glory of Thy Name turn from us all those evils that we most righteously have deserved ; and grant that in all our troubles we may put our whole trust and confidence in Thy mercy, and evermore serve Thee in holiness and pureness of living, to Thy honour and glory ; through our only Mediator and Advocate, Jesus Christ, our Lord.” Amen.

O Blessed Jesus, vouchsafe to enter me, and never leave me. Do for me what my weakness cannot do, and bring me to the haven where I would be. O Blessed Jesus, grant me the gift of instant and prevailing prayer, that Thou, who only waitest for me to ask Thee, mayest put forth Thy saving power to help me. Lord, carest Thou not that I perish ? I know that Thou carest. Wherefore didst Thou die for me ; and wherefore

dost Thou enter into me and dwell in me, but that Thou mayest save me? It is I who care not; I who fear not, where I should fear; and fear where no fear is, for Thou art with me. O speak peace to my enemies, and rebuke them; peace to my fears. Give me the peace which passeth all understanding; and at last bring me to the peace and calm of heaven, for Thy merits, Who with the Father and the Holy Spirit livest and reignest for ever. Amen.

The following Collects may be added:—

For Sunday in Lent, III.; Sunday after Trinity, III., V., XXI.

XXII.

THE MIRACLES OF THE LOAVES.

“ And when it was evening, His disciples came to Him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat. And they say unto Him, We have here but five loaves, and two fishes. He said, bring them hither to Me. And He commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and, looking up to heaven, He blessed, and brake, and gave the loaves to His disciples, and the disciples to the multitude. And they did all eat and were filled.”—*S. Matt.* xiv. 15.

“ Then Jesus called His disciples unto Him, and said, I have compassion on the multitude, because They continue with Me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. And His disciples say unto Him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. And He commanded the multitude to sit down on the ground. And He took the seven loaves and the fishes, and gave thanks, and brake them, and gave to His disciples, and the disciples to the multitude. And they did all eat, and were filled.”—*S. Matt.* xv. 32-37.

THE world is a desert. Our souls starve, but not

if Christ be our Father. We need not depart: we had best remain with Him. He takes this world's little and makes it His much. He blesses; He breaks; He gives to His ministers; and they to His people, who eat; and are satisfied. There is enough and more than enough for many more than partake.

We shall faint in the way, unless we are fed. Man cannot feed us, but Jesus both can and will. He has compassion on the multitude, who follow Him, and cling to Him. He feeds us still, and still in the same manner. He does not make the skies to rain manna. He does not place a loaf invisibly in the hands of each person. He takes what earth gives, and ennobles it. He uses His disciples to distribute. He blesses bread, and makes it sufficient for His purpose; and imparts it through His ministers.

Who does not recognise the same Christ Who afterwards in the upper room took bread and wine and consecrated them into a Sacrament? Who does not perceive here the type of that far greater marvel?

“The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing.

These all wait upon Thee: that Thou mayest give them their meat in due season.

That Thou givest them they gather: Thou openest Thine hand, they are filled with good.”

“How great is His goodness, and how great is His beauty! Corn shall make the young men cheerful, and new wine the maids.”*

Woe unto them that know not that they are hungry. Is it because they have cloyed their tongues with poisonous sweets? Is it because they have partaken of the husks which swine eat, which can never really satisfy, never sustain life? A dying man may live long without food. It is surprising how long; but he is dying all the time. Woe unto them then that know not how weak they are, how soon they will faint in the wilderness; and never reach their home.

“O Christ, Good Shepherd, and True Bread,
On us Thy flock Thy mercy shed;
Be Thou our Food, and our Defence;
Thy glories show when we go hence,
To the land of the living.

All-knowing and Almighty Lord,
Who dost to mortals food afford,
Grant us a common banquet there,
Co-heirs and comrades all to share
With Saints, Thy mercy giving.”

“Wilt Thou, in this our darker day,
Withhold the Bread of Life we pray,
And leave us fainting by the way?

This we deserve; but Thy true Love,
Its judgment forms in Heaven above,
Where earthly passion cannot move.

* Ps. xxxiv. 10; civ. 27: Zech. ix. 17.

Ere yet our trembling lips confess
The depth of our unworthiness,
The voice of mercy speaks to bless.

With Thee, O Shepherd, good and kind,
The Bread of Life we richly find,
And sweet repose in heart and mind."

MAY WE DILIGENTLY INQUIRE AND TRULY LEARN,
THOUGH IT BE TO OUR PRESENT SHAME AND SORROW :

1. Whether we thus follow and cleave to Christ, through all hardships; determined not to lose Him; and are fit subjects for His pity and help?

2. Are we stronger for the food which He so mercifully bestows upon us?

3. Do we love and trust Him in return for His merciful gifts to body and soul?

OUR FATHER, ETC.

"Lord, what am I, that my Saviour should become my food, that the Son of God should be the meat of worms, of dust and ashes, of a sinner, of him that was His enemy?

"But this Thou hast done to me; because Thou art infinitely good and wonderfully gracious. O let me feed on Thee by faith, and grow up by the increase of God to a perfect man in Christ Jesus." Amen.

O my Saviour, may I ever hunger and thirst after Thee, my only Righteousness, that I may be filled.

"May all passing things be valueless in my

sight for the sake of Thee ; and all that is Thine precious to me, and Thou, my God, more than all. May all labour, which is for Thee, be sweet to me ; and all rest wearisome, which is not in Thee. Through Jesus Christ, our Lord." Amen.

XXIII.

THE WEDDING GARMENT.

“And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he said unto him, Friend (companion), how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him head and foot, and take him away, and cast him into the outer darkness; there shall be the weeping and the gnashing of teeth.”—*S. Matt. xxii. 11-13.*

It is not enough to accept the invitation. To enter with a high hand, as if there were no great honour in being admitted, no presence of the King, no need of preparation, is a fearful contempt of the Most High, and will meet a fearful punishment.

Men may be bold now, bold even to impudence and insolence, because, not having faith, they neither hear nor see; but the time is coming when all must hear and see; and the greater the privileges of the sinner, the heavier will be the punishment of his guilt.

The fellow guests do not seem to have noticed the condition of their companion, but this was no security to him. He entered, who was All-seeing, and His eye was fixed upon the sinner

in an instant. The greater the former feeling of security, the more terrible and overwhelming must have been the discovery and the exposure.

O may I put off the old man and put on the new man ; put on Christ, be clothed with humility, and righteousness, when I take my place at the Royal Feast.* There is a great danger in familiarity with holy things. I feel it in my inattentive prayers, I feel it in my misuse of Holy Scripture ; in my disregard of God's House. What but this made Hophni and Phineas so shameless ? What the priests of whom God, by His prophets, so bitterly complains ?

I may not, indeed, cease to pray, to read the Bible, to go into God's courts. It were sin and destruction so to do. I may not communicate seldom out of fear. This were to dishonour God, to throw doubt upon the power of His grace in the Sacrament which is able to overcome my sins ; and to abstain would deprive me of the little strength, and health, and life I have ; but let me serve with fear and rejoice with trembling. Whatever my faults may be, at any rate let not there be among them an unholy boldness, and presumptuous carelessness when I communicate.

“ Then—come—the Spirit calls,
The Bride repeats the sound ;
Wide open are the Royal Halls,
And richest sweets abound.

* Rom. xiii. 14. Ephes. iv. 24. 1 S. Pet. v. 5.

All at this Feast of love
In wedding robes are drest ;
But one the Bridegroom's Hand hath wove,
For every wilking guest."

MAY GOD GRANT ME THEREFORE:

1. To remember my unspeakable unworthiness; the hollow deceitfulness and real shame of all gay appearance and worldly show, and of the admiration of men; especially if I want the one only raiment which befits the Heavenly Feast; and may I reflect how often outward ornament and worldly glory blind men to their spiritual nakedness.

2. To reflect that He Who now bids me to His Feast, and is my Feast, will hereafter be my Judge.

3. To think of the utter misery, should I be cast out and for ever from that light into that darkness, bound in the chains of my sins which cannot be broken.

And may these thoughts, by God's grace, create and increase in me a holy awe and godly fear when I communicate.

OUR FATHER, ETC.

"Lord, as Thou art living, give me tears, give me floods, give me to-day. For then will be the incorruptible Judge, the horrible judgment-seat, the answer without excuses, the inevitable charges; the shameful punishment; the endless Gehenna, the pitiless angels, the yawning hell,

the roaring stream of fire, the unquenchable flame, the dark prison, the rayless darkness, the indissoluble chains, the inconsolable cry."

"O most merciful, may I, having now put on the Lord Jesus," love what He loves, and hate what He hates. "May I desire His glory, may I obey His laws, and be united to His Spirit; and in the day of the Lord may I be found having on the wedding garment, and bearing in my body and soul the marks of the Lord Jesus, may I enter into the joy of my Lord, and partake of His glories for ever and ever." Amen.

XXIV.

TOUCHING CHRIST.

“Behold a woman, which was diseased with an issue of blood twelve years, came behind Him, and touched the hem of His garment : for she said within herself, If I may but touch the hem of His garment, I shall be made whole.”—*S. Matt. ix. 20, 21.*

I know that all my strength flows away through the diseases of my soul. May I touch Thee, O Lord, in order to be cured ? And if I do so, shall I be healed ? I see that many throng Thee, and touch Thee, and gain nothing. If I am like them in spirit, I shall be like them in receiving no benefit. O blessed Jesus, give me faith to be healed.

I will go behind Thee. None shall see, not even Thou ; and I will touch but the hem of Thy garment. No ! Thou biddest me come openly, and have no fear, neither of Thee, nor of the world. Nor dost Thou say, touch My garment, but Me. Nor only, touch Me, but receive Me ; partake of Me ; possess Me. O my Lord, was ever such love ? Was ever such blessing held out to a loathsome sinner like me ; nay, not held out merely, but pressed on my acceptance ? Dost Thou say, “ Who touched Me ? ” Lord,

Thou knowest I did it. I, the poor sinner, have dared to partake of Thee.

Dost Thou say, "I perceive that virtue is gone out of Me?" Truth, Lord, it is so. Virtue, Thy Virtue, is gone out, and has entered into me.

I will fall down, fearing and trembling, and I will acknowledge my sin, and Thy goodness. Am I healed? Let me show this by my life, and declare before all the people Thy mercy and power.

Wilt Thou say unto me, "Be of good cheer?" Canst Thou say unto me, "Thy faith hath made thee whole?" O, my Lord, wilt Thou—canst Thou, say this? I know it will be my fault, and my sorrow, if Thou canst not. O say this, my Saviour, when Thou comest as Judge!

"The crowd thronged Christ with pressure rude,
Their touch He did disown;
But one who touched His garment's hem,
She touched, and she alone.

She touched by Faith: His Power divine
Responds to her appeal;
And gushing from His Godhead's love
Virtue goes forth to heal.

Lord, may we never with the crowd,
On Thee profanely press
With free, familiar look and speech,
And confident address.

O may we touch with reverent awe
Of body and of soul,
So may pure emanations stream
From Thee, and make us whole."

LORD MAKE ME :

1. More sensible of the loathsome and deadly diseases of my soul, and hence more humble, more earnest, more ready to fly to Thee in faith as my sole and sure salvation.

2. May I understand and feel how much more Thou dost offer to the Christian than those men enjoyed who only saw and touched Thee with bodily touch and sight, before Thy Passion, Resurrection, and Ascension.

3. Make me to inquire anxiously whether I am truly healed, and to take all the blame on myself, if I am not : nor may I ever cease to cling to Thee, and receive Thee until all the diseases of my soul are cured.

OUR FATHER, ETC.

O my merciful and only Saviour, source of all health and life, heal my soul by the communication of Thyself. Make me utterly ashamed of the foulness and alarmed at the danger of my sins ; and may I never rest until the medicine of Thy grace has made me whole. I know no human aid can save me. I have but grown worse when I trusted to it ; but now I cast myself wholly on Thee. O reject me not. Be Thou my Health and my Purity ; and may all that is evil in me be consumed and pass away at the touch of Thy Holiness. Amen.

XXV.

FOOD FOR THE RESTORED.

“He commanded that something should be given her to eat.”—*S. Mark* v. 43.

My soul was even as this damsel—dead. Angels and saints might well have wept and bewailed me. The world might have laughed to scorn all attempts to raise the dead, and justly, had not my restorer been the Lord. But He took me by the hand. His Incarnation was my resurrection. He lifted me up; and now He would not have me die again, but commands that something should be given me to eat; and the food which He has provided for me is Himself. But is my Saviour’s gracious purpose accomplished in me? Or do I turn back to my old sins? Better not to have known the way of life than to do this. Less ingratitude is there, and less peril in lying dead, than being raised only to die again the second final death.

What signs of life are there in me? Is my ear quick to hear Him? My eye to discern Him? My mind to think of Him? My heart to love Him?

The old life, the fallen life, was death. It is death to live to the flesh, to the world, to self.

The new life is the only life, and is the life of the new creature. "The old things are passed away; behold all things are become new."* My Lord died and rose, and made me partaker of His Death and Resurrection in my Baptism, in order that I, which live, should not henceforth live unto myself, but unto Him that died for me, and rose again.†

"Christ being raised from the dead dieth no more; death hath no more dominion over Him:" so should it be with me. "In that He died, He died unto sin once for all; but in that He liveth, He liveth unto God." Therefore should I in like manner reckon myself "dead indeed unto sin, but alive unto God in Jesus Christ our Lord."‡

**MAY HE THAT RAISED ME GIVE ME GRACE TO LIVE
FOR EVER TO HIM, AND TO THIS END ASSIST ME :**

1. To have a horror of falling back, and of the least approach to my former sins.

2. To count all other food nothing, and to care less and less for it; seeing that this sustains not my real life, but Christ alone.

3. May I ever hear the saving word, "Arise;" and may my life continually answer to the call.

" O soul of mine, reflect, reflect,
Consider one by one,
What marvels of surpassing grace
Thy God in thee has done.

* 2 Cor. v. 7. † Ib. 15. ‡ Rom. vi. 9-11.

Oh, by Thy love, and anguish, Lord,
And by Thy life laid down,
Grant that we fall not from Thy grace,
Nor cast away our crown."

OUR FATHER, ETC.

O most merciful, most powerful, hast Thou saved, and wilt Thou not preserve? Hast Thou quickened, and wilt Thou not keep alive? Hast Thou given, and shall Thy gifts be lost? Shall I be a monument of sin, or a monument of Thy mercy? O Life be life in me. Lord, carest Thou not that I twice perish, and perish utterly and for ever? O Thou Who hast begun a good work in me perform it unto the end; and sustain me, that I may persevere unto my death, and never know the death of sin, nor the second death; but may live for ever in Thee Who art the Resurrection and the Life, for Thy merits, Who, with the Father and the Holy Ghost, livest and reignest for ever. Amen.

XXVI.

UNION.

“ He that eateth My Flesh and drinketh My Blood dwelleth in Me, and I in him.”—*S. John* vi. 56.

“ For we being many are one bread, and one body; for we are all partakers of that one bread.”—*1 Cor.* x. 17.

“ If ye then are the Body of Christ, and members, your mystery is placed in the Lord's Table; you receive your own mystery. You answer Amen to that which you are, and by answering subscribe (to the fact). For thou hearest ‘ The Body of Christ,’ and thou repliest, Amen. Be thou a member of the Body of Christ that the Amen may be true. Why then in bread? Let us bring to this nothing of our own, let us hear the Apostle himself in the same place, who when he was speaking of that Sacrament, says, ‘ We, who are many, are one bread, one body.’ Ye understand and rejoice. Unity, verity, piety, charity. ‘ One bread.’ What is that one bread? ‘ We being many are one body.’ Ye recollect that bread consists not of one grain, but of many. . . . Be what you see, and receive what you are.*

This mystery flows from the everlasting hills. God took our nature and joined it to Himself in

* *S. Aug. Serm.*, 272.

the Incarnation. Christ is God and man in one. Christ takes our persons, takes us one by one separately, and grafts us into Himself, unites us to Himself by Baptism. Being all of us united to Him, we are all united to each other in Him, fellow branches, fellow members, together making up His Body, the Church.

“As the body is one, and hath many members, and all the members of that one body, being many, are one body : so also is Christ.”* Our Lord so identifies Himself with His Church, that He and His Body the Church are here called what His Person is called—Christ. “Ye are the Body of Christ, and members in particular.”† This union with Himself He sustains and increases by continually feeding us with Himself, and a renewed incorporation of us into Himself. As the Divine nature took the human to itself, not the human the Divine, so we do not take Christ, nor receive Him, so much as He takes us. Like the sun, He gives us His heat, and draws us up to Himself. But He draws us up together. We are united to Him the same Christ, and by the same means as our brethren enjoy. If we are one with Him, we are one with them. If we divide ourselves from them, we divide ourselves from Him.

Who shall describe, for who can comprehend, the unity betwixt Christ and His Church? Who

* 1 Cor. xii. 12. † Ib. 27.

can say what perpetual inflow of truth and power and love and joy and peace and every good gift passes into the body from the Head? Who can say how entirely Christ feels with His people, and how His saints by His grace feel with Him, so that Christ and they are one by a dispensation of mercy?

Who can say how they that are in Christ love one another? how they all have one grief and one happiness? how their prayers are a common possession, offered by each for all, and profiting all? how the absent are still united in Him? how the living and the dead are one in the Communion of the Saints, which springs from and exists by Him—communion of and in Christ, the Head of the Body? These things are beyond us. We have the happiness of knowing that our widest thought is but narrow; that our highest is low, our boldest but timid; that the blessedness, which springs from union with Christ and with each other, far exceeds both our knowledge and our highest desires.

Therefore at the Altar all Christians meet. Absent and present, quick and dead, all meet together in Him. Space and time exist not in the regions of grace. That which they seem to sever Eternal Love brings together and joins.

“ The eye of Faith, that waxes bright
Each moment by Thine Altar's light,
Sees them e'en now : they still abide
In mystery kneeling at our side.

And with them every spirit blest,
From realms of triumph or of rest,
From Him Who saw Creation's morn,
Of all Thine Angels eldest born,

To the poor babe who died to-day,
Take part in our thanksgiving lay,
Watching the tearful joy and calm,
While sinners taste Thine heavenly balm."

MAY HE WHO THUS LOVES US GRANT, OF HIS
INFINITE LOVE :

1. That I may be truly united to Him, body, soul, and spirit, having nothing in me to hinder this union.

2. That I may love my brother without grudge or reserve, with a generous full-hearted love ; even with such love as my Lord's.

3. That my eyes may be opened, so that I may habitually look beyond this visible scene, and behold the innumerable company of angels, and the General Assembly and Church of the First-born, and the spirits of just men made perfect, of which brotherhood and body I, although so unworthy, am one.

OUR FATHER, ETC.

O Thou who hast made us very members incorporate in the mystical Body of Thy Son, which is the blessed company of all faithful people, we humbly beseech Thee, O Heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship, through

Jesus Christ our Lord, to Whom, with Thee and the Holy Ghost, be all honour and glory, world without end. Amen.

“O Almighty God, who hast knit together Thine elect in one communion and fellowship in the Mystical Body of Thy Son, Christ our Lord, grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for them that unfeignedly love Thee; through Jesus Christ our Lord. Amen.”

XXVII.

THE TRANSFIGURATION.

“And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and His face did shine as the sun, and His raiment became white as the light.”—*S. Matt.* xvii. 1, 2.

Jesus must take us up. Jesus must take us apart. Out of the world, and above the world, leaving it far behind; thus, and no otherwise, can we behold His glory.

To the senses of faith the bread and wine are transfigured, and appear as they truly are, the Body and Blood of the Lord; and it is no dead Christ Whom we behold on the Mount, but risen and glorified. “His countenance is as the sun shineth in his strength.”*

Why do we not, like S. Peter, long to dwell in that bliss for ever? Why are we weary of it? Why are we ready to return to the world?

S. Peter's mistake was better than ours. He forgot this life, and we too much remember it. His was no error of the heart, but ours is.

Do we not perceive that this Sacrament is a

* *Rev.* i. 16.

figure of Heaven, Heaven placed before our eyes that we may desire it and seek it?

Doth not the Father speak to us? The Son exhibit Himself to us? The Holy Ghost overshadow us? Do not the saints attend their Lord?

“Can we fix our eyes upon this Divine Object, all glistering with splendour? Can we think that this Saviour, so beautiful, so shining with light, is the type of that glory which is prepared for us in Heaven, without desiring it with ardour, and without sighing after that blessed abode?”

“O blessed abode, celestial heritage, the possession of God, eternal life! my whole soul longs for thee, and will labour henceforth but for thee alone.”*

What is the use of my life, if I do not draw nearer to Heaven? Of what avail are my prayers and my Communions, unless earth becomes less to me, Heaven more; earth farther, and Heaven nearer? Am I deceiving myself? I can, I must descend to the course of daily life. But I ought to do so unwillingly, were it not that it is God's will, Who has a work to do in me, and a work for me to do. I must not be selfish, dreamy, unpractical, slothful, and timid. I will descend with my Lord; but in so doing I will try to remember, by His all gracious assistance:

1. That the Body glistering with light was

* Avrillon. “Guide for Lent.” Saturday after the First Sunday.

afterwards covered with wounds and with Blood ; the Head crowned with glory was pierced and crowned with the thorns ; the Face shining as the sun, disfigured and covered with shame ; the Eyes which dazzled me with their brightness were languid, dim with tears, and darkened by death. This Divine Object calls me to glory, but the road to arrive thither is strewn with thorns and sprinkled with blood. I must go forward notwithstanding. The crown is well worthy the conflict. The prize is well worthy the race, the glory the shame ; and the recompense infinitely surpasses the toil which it demands. Let me not cease to desire, to struggle, and to suffer ; the sorrows pass away, and the reward is eternal.*

2. I must descend, as the Apostles did, with Jesus, not without Him. I must remember His glory, preserve His Grace, accompany Him continually, going in and out with Him in the world. So only shall I be safe. Those left at the foot of the mountain were weak and helpless. They could not cast out the evil spirit by themselves. But Jesus took me up, and Jesus brought me down, and I can do all things by Him, and nothing without Him.

“ Lord, when Thyself Thou dost reveal,
Thy grace our hearts doth draw ;
And when Thyself Thou dost conceal ;
By one attractive law ;

* Adapted from Avrillon.

He maketh us His children here,
Who Thee, His Son, did own ;
The glory which shall yet appear
By pledges making known,

What dost Thou show us from the cloud,
O Father ? Thou, O Son,
What from the Mount ? No more enshroud
The shades. Truth shines alone.

O Christ, Whom now we cannot see,
But yet by faith believe,
Grant us, from chains of earth set free,
To see Thee, and receive.

O holy, wondrous vision !
But what ? when life is past,
The beauty of Mount Tabor
Shall end in Heaven at last ?

But what when all the glory
Of uncreated light,
Shall be the promised guerdon
Of those that win the fight."

MAY THE GOOD LORD GRANT ME :

1. Gladly to go up with Him in spirit from the world.
2. To be filled with burning desires of Heaven.
3. To go down willingly to labour and suffer, but only with Him.

OUR FATHER, ETC.

Most merciful Saviour, loosen the ties of my heart from earth, and draw me with heavenly longings towards Thy Throne ; grant me to pant and sigh after Thy glory ; to fear no sufferings,

toils, humiliations, sicknesses, privations, contempt, poverty, nor death itself ; so that I may meet them for Thee and with Thee. Give me grace to struggle, persevere, and obtain the glory which Thou hast laid up for them that love Thee ; and to come to that blessed place where God is seen plainly and without a cloud ; where the saints are present with Thee ; and from where I cannot be separated from Thee for ever, for Thy merits, Who, with the Father and the Holy Ghost, livest and reignest for ever and ever. Amen.

XXVIII.

THE CALL.

“The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto Him.”—*S. John xi. 28, 29.*

“Thou commandest me to come boldly unto Thee, if I would have a part with Thee: and to receive the food of immortality, if I desire to obtain eternal life and glory.

“Come unto Me, Thou sayest, all ye who labour and are heavy-laden, and I will give you rest.

“O sweet and kindly word in the ear of a sinner, that Thou, O Lord my God, invitest the needy and poor to the partaking of Thy most holy Body.

“But who am I, Lord, that I should presume to approach unto Thee?

“Unless Thou, O Lord, saidst this, who would believe it to be true?”*

Woe is me. When the world calls I am ready, but here I hang back.

Yet this is well; for I am fit to obey the world's call, fit for its haunts and ways, but not for Thee, my Lord. Yet, is it well to be fit to sin, fit for death, unfit for righteousness and life everlasting?

* Imitation of Christ, B. iv. ch. 1.

Is this well? Shall I ever hear the only saving words, "Come, ye blessed children of My Father?" Shall I not rather hear, "Depart," if now I am unwilling or unready; unwilling to be ready, when Thou dost so lovingly invite me? What is it that hinders me? Let me leave it. Let me leave my business with the fishermen Apostles, with S. Matthew; let me leave that which entangles me, with Bartimeus; let me leave my old and evil self, that I may receive a new self. Let me leave my griefs, like Mary. Let me leave my joys, if they detain me. Let me leave and lose all to obtain Thee, my Lord and my Life.

Let not this leaving be a single action, but a life. Let me be continually hearing, and constantly obeying Thy call with gladness.

Thou hast come. Thou hast called. I will arise. I will obey. I will approach. I will receive. I will remain; for it will be my fault if I leave Thee, seeing that Thou wilt go forth with me, and in me; and wilt never, unless I weary of Thy presence, leave me.

"He draws me to Himself; I needs must go;
I cannot stay:
No earthly tie must bind me here below:
But far away,

Where, 'mid the countless throngs of angels bright
And spirits blest,
He reigns, my God and King, my sole delight,
I long to rest."

“ Art thou weary, art thou languid?
Art thou sore distrest?
‘ Come to me,’ saith One, ‘ and coming,
Be at rest.’

If I ask Him to receive me,
Will He say me, nay?
Not till earth, and not till Heaven
Pass away.”

MAY I THEN HAVE GRACE :

1. To leave everything which keeps, or ought to keep, me from Communion.
2. To approach quickly, with all zeal and alacrity; not hindered by any slothfulness or self-indulgence.
8. To remember that all I have or hope is due to God's free and unmerited call, Who has too often called me in vain to an increase of grace and of holiness.

OUR FATHER, ETC.

“ Grant, O merciful God, that as Thine holy Apostle Saint James, leaving his father and mother and all that he had, was obedient unto the calling of Thy Son, Jesus Christ, and followed Him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow Thy holy commandments; through Jesus Christ our Lord.” Amen.

XXIX.

ZACCHÆUS.

“ Zacchæus, make haste and come down ; for to-day I must abide at thy house.”—*S. Luke* xix. 5.

I CANNOT see Jesus. I have not the earnest desire of the Publican to behold Him ; but I must try to see Him. I must run therefore, and I must separate myself from the world : I must mount up from the level of earth. But, if I do, what will it profit me ? What will my own way of trying to see Him do for me ? No effort to realize Him by imagination and by reasoning will give me more than an outside view. I shall see no more than the world sees, if I use mere human efforts. Yet I will try, for He passes by. He will soon be gone. Life is short. Now or never.

Jesus alone reveals Himself. We do not see Him, but He shows Himself. He has a way of His own. He calls me. I hear Him. He knows me, and calls me by name.

“ Make haste,” He says, “ come down.” There is no time to be lost. I must leave thinking, imagining, and try the effect of a simple obedience.

Lord, I come down. Here I am. What wilt

Thou? What hast Thou to say to me? Is it possible? Yes. He says it, Who cannot lie. "To-day I must abide at thy house?"

My house? The house of such an one as I am? My heart? Consider, Lord, what Thou sayest. "I am not worthy that Thou shouldest enter under my roof." "Depart from me, for I am a sinful man, O Lord."

Yet for all this Thou sayest it. I will make haste. I will receive Thee joyfully. But, when Thou art come, what sacrifices wilt Thou demand of me? Speak, Lord, though I fear to hear what Thou dost require.

He does not speak to the ear; but I hear. I must repent. I must make restitution. I must undo the effects of my old sins, as far as possible. I must account my goods not my own, and dispense them freely to the poor. Can I hesitate? Zacchæus did not. Why, is not my Saviour here for the purpose of undoing my old sins, and loosing me from their bonds? Can I hesitate to give to His members Who is about to bestow on me His whole Self a little of my little? Thou art come, dear Lord, "to be guest with a man who is a sinner;"—none so much so. Let me not henceforth be a sinner; at any rate not so great a sinner; not a notorious sinner. Let not men reproach Thee with Thy mercy to me. Surely "this day is salvation come to this house," even to me. Surely I am treated as a son of Abraham. Yes, indeed, dear Lord, Thou art

“ come to seek and to save that which was lost,” even me. Thou didst say, “ To-day I must abide at Thy house.” Only to-day, Lord ? Only to-day ? Wilt Thou leave me, now that I have begun to love Thee a little, and to cling to Thee ? Wilt Thou leave me ? If Thou dost, I perish.

No, Thou wilt not leave me, for I hear Thee say, “ If a man love Me, he will keep my words ; and My Father will love him, and We will come unto him, and make Our abode with him.*”

“ Jesu, too late I Thee have sought,
How can I love Thee as I ought ?
And how extol Thy matchless fame,
The glorious beauty of Thy name ?
Jesu, my Lord, I Thee adore,
O make me love Thee more and more.

Jesu, what didst Thou find in me,
That Thou hast dealt so lovingly ?
How great the joy that Thou hast brought,
So far exceeding hope or thought !
Jesu, my Lord, I Thee adore,
O make me love Thee more and more.

Jesu, of Thee shall be my song,
To Thee my heart and soul belong ;
All that I have or am is Thine,
And Thou, blest Saviour, Thou art mine.
Jesu, my Lord, I Thee adore,
O make me love Thee more and more.

MAY I HAVE GRACE :

1. To renounce every sin, and every gain by former sin.

* S. John xiv. 23.

2. To give as freely as I have received, and do receive, and hope to receive.

3. To long more and more for Jesus as my Guest here, that I may be His guest in Heaven.

OUR FATHER, ETC.

“Dearest Jesu, since Thou art pleased to enter into me, O be jealous of Thy house and the place where Thine honour dwelleth. Suffer no unclean spirit or unholy thought to come near Thy dwelling, lest it defile the ground where Thy holy feet have trod.” Amen.

“I desire devoutly and reverently to receive Thee. I desire to bring Thee into my house, that with Zacchæus I may attain to be blessed by Thee, and counted among the sons of Abraham. Give Thyself to me, and it suffices; for without Thee no consolation avails. I cannot exist without Thee; and I am not able to live without Thy visitation.” Amen.

XXX.

WASHING THE FEET.

“Jesus, knowing that the Father hath given all things into His hands, and that He came out from God, and was departing to God, He riseth from supper, and layeth aside His garments, and took a towel and girded Himself. After that He poureth water into the bason, and began to wash His disciples’ feet.”—*S. John* xiii. 3-5.

For our purification the Son of God left the eternal Feast of Heaven, laid aside His glory, girded Himself with our flesh, cleansed our nature, returned to Heaven in it, took again His glory, and resumed His seat.

Before He left His disciples He signified this by a marvellous act of humiliation, and explained His actions thus: (1) “If I wash thee not, thou hast no part in Me;” (2) “If I then, your Lord and Master, washed your feet, ye also ought to wash one another’s feet;” (3) “I came forth from the Father, and am come into the world: again I leave the world, and go to the Father.”*

We see at once the fitness of the time for teaching these last two lessons, but how does

* *S. John*, xiii.. 8-14; xvi. 28.

the occasion suit the first? Why should the disciples be taught the need of cleansing, cleansed as they were already of their great sin,* unless because their Lord was then about to institute His Sacrament, and to feed them with His Body and Blood? It was for this that special purity and special cleansing were required.

"Tell me, wouldst thou choose to approach the sacrifice with unwashed hands? I do not think so. But thou wouldst rather not approach at all than with unclean hands. When then thou art so careful in the small matter, dost thou approach and dare to lay hold, having an unclean soul? Yet He is held by the hands indeed for a time, but entire He is dissolved into that soul. And dost thou not see the vessels washed so thoroughly, shining so brightly. Our souls ought to be cleaner than these, more holy than these, and brighter. Why? Because these became such for our sake. They partake not of Him that is within; they perceive Him not. But we do."† He is "cleaner than an angel, and brighter than the morning star." If we were to see Him we should "fall at His feet as dead.‡" Shall we insult His humiliation by our presumption; and, because He stoops so infinitely in His love, return His goodness with boldness and indifference?

O blessed Jesus, most high, and most lowly,

* S. John xiii. 10.

† S. Chrysostom on Ephesians; Sermon iii. ‡ Rev. i. 17.

Thou knowest how defiled I am; I whom Thou didst cleanse in Thy sacred waters of Baptism; I who am so delicate and fastidious about the least thing which disgusts my bodily senses; I who discern the smallest failing in my neighbour, and account it a sin; I who see all blemishes except my own. Thou knowest how I have defiled my feet in walking through this sinful world, O wilt Thou cleanse me again, that I may approach Thee less unworthily? Thou wilt. To this end hast Thou given us the prayer, "Forgive us our trespasses." For this Thou hast appointed repentance for sin, and confession to God, whether through Thy priests, or unheard by any ear but His. For this hast Thou left power to Thy Church to absolve all those that truly repent and believe in Thee.

It is Thou Who cleansest us by all these Thy means of purification. Thou leadest us to repentance and prayer by Thy Spirit. Thou presentest our supplications. Thou openest the mouth of our hearts to confess. Thou art the Absolver.

"Have mercy, Lord, on me,
As Thou wert ever kind;
Let me, opprest with loads of guilt,
Thy wonted mercy find.

Wash off my foul offence.
And cleanse me from my sin,
For I confess my crime, and see
How great my guilt has been."

LET ME INQUIRE, AS IN GOD'S SIGHT :

1. Whether I am careful and exact in cleansing my soul before I venture to communicate ; or whether I slur over what I consider small sins, as of no importance, or unavoidable ; forgetting the greatness of Thy holiness which requires, and the fulness of Thy grace which makes possible, a more perfect purification.

2. Whether I am sensible of my Lord's unspeakable humiliation and condescension.

3. Whether I humble myself to others, and rejoice in lowly offices for the brethren of my Redeemer.

OUR FATHER, ETC.

“ Behold, Lord, that I was conceived and born in sin, and Thou hast washed and sanctified me ; and I, after that, defiled myself with greater sins. For I was born in necessary sins, and afterwards wallowed in voluntary sins. . . . I confess that I have sinned, and my conscience deserves damnation ; but it is certain that Thy pity surpasses all provocation. . . . Remember not Thine anger against the guilty, but be mindful of Thy pity towards the wretched. Forget the proud who provokes, and regard the miserable who invokes.” Amen.

“ I wish hereafter never to offend Thee, even by the least sin. This I purpose ; this I firmly resolve, relying on Thine aid. I am ready to avoid not only all sins, but even all occasions of

sinning. I had rather die than sin. Confirm in me this serious will, O God, and strengthen me by Thy grace." Amen.

"Thou commandest me, Good Master, to learn of Thee, that I may be meek and lowly in heart. . . . If I am nothing, if I have nothing which I have not received, and all is Thine, to whom can I prefer myself? . . . Of myself all evil; and, if any good, through Thee. I desire, therefore, by Thy grace to lie down with Thee in the lowest place, to complain of no one, to envy no one . . . to do all things for all men, feeling that I am nothing, and doing nothing; am not lowering myself, and cannot lower myself, seeing that I am what I am; for of Thee, and in Thee, and by Thee, are all Things, O God of my heart, and my All." Amen.

XXXI.

THE INSTITUTION.

"The Lord Jesus, in that night in which He was being betrayed took bread; and, when He had given thanks, He brake it, and said, Take, eat; this is My Body, which is broken for you: this do for the memorial of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new covenant in My Blood:* this do ye, as often as ye drink it, for the memorial of Me."—1 *Cor.* xi. 23-25.

O most merciful Saviour, Thou who didst not reject the Magdalene and the Publican, although my penitence is not as theirs, yet suffer me to watch Thee, to see what Thou doest, and to hear what Thou sayest.

I behold Thy disciples gathered around Thee, anxiously observing and expecting. Their eyes are fixed on Thee. Their hearts scarcely beat. They attend breathlessly upon Thee. I see Thee rise; and Thy sacred countenance seems full of joy, full of love; and yet Thou art awful in Thy sweetness and in Thy goodness.

I see Thee take bread, look up to Heaven,

* Meaning the same as S. Matt. xxvi. 28, "This is My Blood, that of the new covenant, that which is being shed for many for the remission of sins:" and S. Luke xxii. 20, "This cup is the new covenant in My Blood, that which is being poured out for you."

bless, break, and give. That which Thou givest Thou callest Thy Body. Yet in the Hands of Thy Body Thou holdest Thy Body. Thou speakest of Thy Body as being broken. It is not yet broken, and yet Thou sayest that It is, and Thy word is the truth. Thy Sacrifice is therefore begun. It dates from this time, and its virtue is powerful even now. How can these things be? O Lord, Thou knowest; Thou sayest; Thou doest. It is enough.

And now I behold Thee take the cup. Thou callest it Thy Blood. Thou sayest that Thy Blood is even now being poured forth, the Blood of the new and the better Covenant, for the remission of sins.* But, O Most Wonderful, although Thy Blood was shed at Thy Circumcision, and will soon drop from Thy Brow at Gethsemane, I see It not now. Thou art unwounded as yet. Thy Blood flows not. Even now, therefore, Thy Sacrifice is begun. Even now Thou bleedest in sacrifice. I ask not how these things can be. Lord, I believe, help Thou mine unbelief.

And Thou sayest that this is to be Thy memorial, Thy commemoration, Thy sacrifice, until Thou comest again. "Do this." It shall be done. "Eat, drink;" Lord, it shall be done.

Do I behold Melchizedek here? Do I look upon Aaron? No; I see Him Who in a few hours will hang bleeding on the Cross. I behold Him Who will say, "It is finished." I see

* Exod. xxiv. 8. Heb. viii., ix., x.

Him Who will stand High Priest in Heaven to offer the Memorial, which is Himself.

But what dost Thou mean, O Lord, by saying, "Until My coming again? When wilt Thou come again? And what shall we do until Thou comest? And what will be our hope and comfort when Thou appearest?"

I think I perceive somewhat of that which Thou meanest. This we are to do, till Thou comest. If we cannot meet Thee here thus shrouded from sight, how shall we meet Thee there in Thy glory? If I face Thee presumptuously and rashly now, the meeting will be my destruction. Here may I learn how to have "boldness in the Day of Judgment," and so be prepared. This is to be our pattern and our strength, our rule of life, and our grace to keep it; and the pleading of Thy Death and Passion is to be our stay, in that day, when Thou appearest in power.

And now I look at Thy disciples. They are filled "with a kind of fearful admiration at the Heaven which they see in themselves." They have "a sea of comfort and joy to wade in."* They are ravished, rapt, lost. They would be caught up into Heaven; only They would not leave Thee; nor need they be caught up, for it is Heaven wherever Thou art. Thou art their Heaven: Be Thou mine also. O let me know and feel what this is, what Thou art; nor forget what I am, that I may be the

* Hooker, Eccl. Pol. B. v. ch. 67.

more sensible of Thy condescension and loving kindness. What cathedral can ever be so glorious as this upper room? What choir can worship so acceptably as this company of the Apostles? Yet every church shall have the same honour. Every congregation shall enjoy the same blessedness; for Thou wilt be equally present to the end of the world. This celebration includes all others that shall be; and every future celebration shall be united to This.

O one Celebrant! One Priest! One Sacrifice!
One Feast! One Body! One Blood! One Altar!
One Church! One Fellowship of the Saints! One
Heaven begun! One Heaven to be with that
which now is! O Son of God, and Son of Man,
O Saviour and Judge! Thou wilt still be Saviour,
when Thou art Judge; for this Thy memory shall
be celebrated and pleaded until Thou comest
again, and shall convey and assure to us the
remission of sins by Thy Blood.

“ Oh, the Mystery passing wonder,
When reclining at the Board,
Eat—Thou saidst to Thy disciples—
That true Bread with quickening stored;
Drink in faith the healing Chalice,
From a dying God out-poured.

Then the glorious Upper Chamber,
A celestial tent was made,
When the Bloodless Rite was offered,
And the soul's true service paid,
And the table of the feasters
As an Altar stood displayed.

Here the new Law's new Oblation
 By the new King's Revelation,
 Ends the ancient Paschal Rite :
 Now the new the old effaces,
 Truth away the shadow chases,
 Morn dispels the gloom of night.

What He did at Supper seated
 Christ ordained to be repeated
 His memorial ne'er to cease :
 And His rule for guidance taking
 Bread and wine we hallow, making
 Thus our Sacrifice of Peace."

MAY I OBTAIN :

1. Faith to see, as often as I communicate, the Priest as well as the Sacrifice, the Giver and the Gift ; and to attend with that same reverence as I should have shown had I been present at the Institution.

2. True thankfulness for the continuance from age to age of this precious heritage.

3. Readiness to meet my Lord, when He appears in glory as the Judge, Whose Death is set forth till He come.

OUR FATHER, ETC.

" O Lord my God, grant me so to receive the Body and Blood of Thy Son, our Lord Jesus Christ ; that through Him I may obtain remission of all sins, and be filled with Thy Holy Spirit, Who livest and reignest for ever and ever." Amen.

“ In that time of terror and of dread, that time full of sadness, have pity, O Lord, on those who confess Thy Passion. Have Thou a care of those who put their trust in Thy love of men, and do Thou forgive their sins.” Amen.

“ Make us, we beseech Thee, O Lord our God, watchful and heedful in awaiting the coming of Thy Son, Christ our Lord ; that when He shall come and knock, He may find us not sleeping in sins, but awake and rejoicing in His praises ; through Jesus Christ our Lord.” Amen.

“ We beseech Thee, O Lord our God, let us all rejoice with upright hearts, being gathered together in the unity of faith ; that at the coming of Thy Son our Saviour, we may go forth undefiled to meet Him, in the company of His Saints ; through the same Jesus Christ our Lord.” Amen.

XXXII.

THE KISS OF JUDAS.

“And while He yet spake, behold a multitude: and he that was called Judas, one of the twelve, was going before them, and drew near unto Jesus to kiss Him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?”—*S. Luke xxii. 47, 48.*

THIS is that piercing sorrow, more piercing than the nails, which the Lord foreknew. “Yea, even Mine own familiar friend, whom I trusted; who did also eat of My bread; hath laid great wait for Me.” “For it is not an open enemy that hath done Me this dishonour; for then I could have borne it. Neither was it Mine adversary, that did magnify himself against Me, for then peradventure I could have hid Myself from him. But it was even thou, My companion; My guide, and Mine own familiar friend. We took sweet counsel together and walked in the house of God as friends.” And when the time drew near, “He was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray Me.”* Our Blessed Lord complained not of the blows, nor of the insults, nor of the scourge, nor of the crown of thorns,

* Ps. xli. 9. Ps. lv. 12-15. S. John xiii. 21.

nor of the weight of the Cross, nor of the nails, nor of the hanging on the Cross, nor of His Death upon it; but of the betrayal, of the kiss of Judas He did complain.

To kiss is to claim friendship, and profess love. Judas by his kiss proclaimed himself Christ's friend, and professed affection for his Master; but there was war in his heart.

A sacrilegious Communion doth all this. A man proclaims himself Christ's, professes to love Him, and embraces Him; but there is war in his heart, and he exposes Christ to the attacks of His enemies thereby.

Ought we to have such a fear of ourselves as to think it possible that we could ever act as Judas did? Why should we not fear, if the holy Apostles, faithful and loving, were afraid? "They were exceeding sorrowful, and began every one of them to say unto Him, Lord, is it I?"* Are we better than they? It is not safe to think any sin impossible to us. S. Peter's belief that he could not deny Christ helped him to his fall.

But there is a likeness to the sin of Judas, not uncommon; not a complete resemblance, but yet a resemblance; and the least likeness is horrible.

To communicate for the sake of appearances; to profess to be Christ's, and to embrace Him, whilst we are on the world's side, and ready to sacrifice Him for worldly gain, or power, or pleasure, is so far to be like Judas, that it were

* S. Matt. xxvi. 22.

better for us not to have been born than to be guilty of such horrible sin.

Betrayest thou the Son of man, Him Who has become man for thee ; Him Who in His lowliness and weakness has put Himself into thy hands for thy salvation—betrayest thou Him with a kiss ? God forbid.

Let us remember that day in which He will no longer allow the sinner to draw near, nor suffer his presumptuous claim, but will say, “ I never knew you. Depart from me.”*

“ Thou hast stretched those hands for silver
That had held the immortal food,
With those lips that late had tasted,
Of the Body, and the Blood,
Thou hast given the kiss, O Judas ;
Thou hast heard the woe bestowed.”†

MAY THE GOOD LORD KEEP ME, A POOR WEAK,
SELF-DECEIVING SINNER :

1. From communicating insincerely.
2. From covetousness, and blindness of soul.
3. From siding with the world against Christ.

OUR FATHER, ETC.

“ O Almighty God, Who into the place of the traitor Judas didst choose Thy faithful servant Matthias into the number of the twelve Apostles ;

* S. Matt. vii. 23.

† Although I have quoted this hymn, I do not wish to affirm that Judas communicated, which is very doubtful.

Grant that Thy Church, being always preserved from false Apostles, may be ordered and guided by faithful and true pastors, through Jesus Christ our Lord. Amen.

“And may we all be kept from the sin of Judas and from his place; through the same Jesus Christ our Lord. Amen.

“Give us grace to forsake all covetous desires, and inordinate love of riches and pleasures; through Jesus Christ.” Amen.

XXXIII.

THE CROSS.

I.—THE SACRED BODY.

“And when they were come to the place called Calvary, there they crucified Him.”—*S. Luke xxiii. 33.*

I SEE the Son of God, now Son of Man, hanging upon the Cross. He Himself had said, “A body Thou hast prepared Me,”* a Body for sacrifice. He bears our sins “in His own Body on the Tree.”† This Body, pale and “weak through fasting,” so emaciated that I may “tell all His Bones ;”‡ ploughed with the long furrows of the scourge ;§ pierced in the Head, and Hands, and Feet ; thirsting, wracked with pain, unresisting, uncomplaining, and perfectly resigned, a complete sacrifice, which knew no sin, hangs a propitiation for my sins ; such a Body of such an One, for such a body of such an one as I am.

In this human Body, now the Body of God, is the Soul of Jesus, a perfect sacrifice through all His life on earth, at Gethsemane, and here, “obedient unto death, even the death of the Cross,”|| such a Soul of such an One for such a soul as mine.

This is that Body which having died once

* Ps. xl. 6 ; Heb. x. 5. † 1 Pet. ii. 24.

‡ Ps. xxii. 17. § Ps. cxxix. 3. || Phil. ii. 8.

unto sin is still offered for and to me in this Sacrament, that I may be freed both from the guilt and power of sin, and may present my body a living sacrifice through His Sacrifice " holy, acceptable unto God.* " They that are Christ's crucified the flesh with the affections and lusts."†

" If the disobedience of our members was thus heavy on Him, shall not we mortify the same? Woe to those subjects of a Crucified King, who do not remember these things; and practise their own members in self-denial, that they may thus yield them up to Him, Who gave up His innocent Body for us."‡

How can I venture to present in a Sacrament this wounded Body of God's dear Son to Him, offered once for all, and accomplishing by suffering and death a perfect oblation and satisfaction for sin? How can I dare to approach and receive that Body of the Lord wounded for sin, and yet| continue in sin or self-indulgence? Woe is me! Why do I not weep for my sins, and hate them—fly them? Woe is me! Why do I not crucify my flesh and mortify my passions? Woe is me! What can change me, if this sight does not? What can soften? what can purify, if this should fail?

O, when shall I have grace to say truly in my actual present condition, "I am crucified with Christ." Then only can I say, "I live," and

* Rom. xii. 1.

† Gal. v. 24.

‡ "The Passion." I. Williams.

Christ liveth in me," " Who loved me, and gave Himself for me."*

" Save me, Body of my Lord,
 Save a sinner vile, abhorred ;
 Sacred Body, wan and worn,
 Bruised and mangled, scourged and torn,
 Piercèd Hands and Feet and Side,
 Rent, insulted, crucified,
 Save me—to the Cross I flee ;
 Miserere Domine.

MAY I RECEIVE GRACE THROUGH HIM THAT HUNG
 UPON THE CROSS :

1. To crucify my sins.
2. To bear all my chastisements with submission and resignation.
3. To deny myself, and crucify my self-indulgence.

OUR FATHER, ETC.

" By Thy Head crowned with thorns, bruised with stones,

Thine Eyes swimming with tears,
 Thine Ears full of insults,
 Thy Mouth moistened with vinegar and gall,
 Thy Face dishonourably stained with spitting,
 Thy Neck weighed down with the burden of the Cross,

Thy Back ploughed with the wheals and gashes of the scourge,

Thy Hands and feet stabbed through,
 Thy strong cry, 'Eli, Eli,'

* Gal. ii. 20.

Thy Heart pierced with the spear,
Thy Body broken,
Thy Blood poured out,
Lord, forgive the offence of Thy servant, and
and cover all his sins."

XXXIV.

THE CROSS.

II. THE SACRED BLOOD.

“ The cup of blessing which we bless is it not the Communion of the Blood of Christ?”—1 *Cor.* x. 16.

O my Lord and Saviour, let me, unworthy as I am, behold Thee on Thy Cross. What do I see? Thy precious Blood is welling forth like tears, and falling to that earth which is defiled by our sins. From Thy thorn-crowned Head; from Thy Hands, and Back, and Feet It flows—drop by drop It flows—Thy Life-Blood, priceless, saving, cleansing. At Gethsemane it was as a dew upon herbs, but here it is as a gracious rain upon Thine inheritance, refreshing its barrenness when weary of its sins.

This is that Blood of Thy Cross which makes peace between Heaven and Earth, reconciling all things to Thee. This is that Blood of sprinkling which speaketh better things than that of Abel, whose blood called for vengeance; but Thine pleads for mercy. This is the Blood of Jesus Christ which cleanseth us from all sin. This is that Blood whereby Thou redeemest us to God, out of every kindred, and tongue, and people,

and nation ; with which Thou dost purchase us ; wash us from our sins ; sanctifiest Thy people ; bringest us, who are so far off by sin, nigh. This is the Blood of the Covenant which sendest us forth out of the pit wherein is no water.*

Suffer me, O Lord, to place the chalice at the foot of Thy Cross, lest Thy precious Blood reach not unto thirsting souls. So shall it become the cup of salvation. Thou hast drunk of the cup which the Father hath given Thee to the very dregs, the cup of sorrow, in order to bestow on us this cup of joy. It was agony to Thee at Gethsemane ; it is agony to Thee here ; but to me it is painless. Is Thy sorrow my joy ? Art Thou ; the only Innocent One, suffering for me, the most guilty, who do not suffer at all ?

Have I no sorrow ? Is no pain allotted to me ? Have I no tears for Thee, because none for my sins ? Mary Magdalene wept, and Peter, but mine eyes are dry. Have I a heart, or am I a stone ? A new heart, a broken and contrite heart, soft and melting, do Thou, Lord, bestow.

Thy rains soften the earth, and make it fruitful. Shall not Thy Blood soften my heart, whilst I behold Thee bleeding thus upon the Cross, and hear Thee calling sinners to Thee. " Come, eat of my bread, and drink of the wine which I have

* Col. i. 20. Heb. xii. 24. 1 S. John i. 7. Rev. v. 9. Acts xx. 28. Rev. i. 5. Heb. xiii. 12. Eph. ii. 13. Zech. ix. ii.

mingled,"* the wine drawn forth in the wine-press of suffering, of the Just for the unjust?

" Prince of life and power,
My salvation's tower,
On the Cross I view Thee,
Calling sinners to Thee.

There behold me gazing,
At this sight amazing;
Bending low before Thee,
Helpless I adore Thee.

By Thy red wounds streaming,
With Thy life-blood gleaming,
Blood for sinners flowing,
Pardon free bestowing.

By that Fount of blessing
Thy dear Love expressing,
All my aching sadness,
Turn thou into gladness."

" Come let us stand beneath the Cross;
So may the Blood from out His Side,
Fall gently on us, drop by drop;
Jesus, our Love, is crucified.

A broken heart, a fount of tears,
Ask, and they will not be denied;
Lord Jesus, may we love and weep,
Since Thou for us art crucified."

" Glory be to Jesus,
Who, in bitter pains,
Poured for me the Life-Blood
From His sacred veins.

* Prov, ix. 5.

Grace and life eternal
In that Blood I find ;
Blest be His compassion,
Infinitely kind.

Blest through endless ages
Be the precious stream,
Which from endless torments
Did the world redeem.

Abel's blood for vengeance
Pleaded to the skies ;
But the Blood of Jesus
For our pardon cries.

Oft as it is sprinkled
On our guilty hearts,
Satan in confusion
Terror-struck departs.

Oft as earth exulting,
Wafts its praise on high,
Angel hosts rejoicing,
Make their glad reply.

Lift ye then your voices ;
Swell the mighty flood ;
Louder still and louder
Praise the precious Blood."

O SAVIOUR, BY THY CROSS AND PASSION, BY THY
BODY AND BLOOD, GRANT ME THE GRACE :

1. Of a broken and contrite heart.
2. Of a true and lasting gratitude, willing to do all things for Thee, and bear all things, being ready to drink the cup of suffering which Thou puttest to my lips, for love of Thee.
3. Of a jealous and anxious care to keep that

clean which Thou hast purged with Thy precious Blood.

OUR FATHER, ETC.

“O good Shepherd, Jesu Christ, Who dost cleanse and feed Thy sheep with Thine own precious Blood, may the plenteous outpouring of Thy most holy Blood be to me and to all poor sinners comfort and salvation.” Amen.

“Write, with Thy most precious Blood, I pray Thee, Lord Jesus, all Thy wounds upon my heart; and in them let me read Thy grief and death, and for ever give Thee thanks, even to the end.” Amen.

O Blessed Jesus, whatsoever special gift there is in the cup of Thy Blood, and whatsoever the shedding of Thy precious Blood hath done and would do for me, most miserable sinner, suffer not my past transgressions nor my impenitence to bar Thy grace, and close the channels of Thy love; but grant to me pardon, sanctification, and life and love, through Thy Blood, O crucified Saviour and Redeemer. Amen.

XXXV.

THE WATER AND THE BLOOD.

“ But when they came to Jesus, and saw that He was dead already, they brake not His legs; but one of the soldiers with a spear pierced His side, and forthwith came thereout Blood and Water. And he that saw it bear record, and his record is true; and he knoweth that he saith true, that ye might believe.”—*S. John* xix. 33, 35.

“ For Three are They Who are bearing witness: the Spirit, and the Water, and the Blood: and these Three are joined into One.”—1 *S. John* v. 7, 8.*

“ BEHOLD thy price. For what flowed from the Side but the Sacrament which the faithful receive?—the Spirit, Blood, and Water; the Spirit Whom He sent forth, the Blood and Water which flowed forth from His Side. The birth of the Church from the very Blood and Water is signified. And when did Blood and Water flow forth from His Side? When Christ was sleeping on the Cross. Because Adam received sleep in Paradise, and so Eve was produced to Him from his side. Behold, therefore, thy price.”†

S. Ambrose also says: “ From His dead Body, incorrupted, though dead, flowed forth the life of us all.” “ The Water and the Blood

* Wordsworth's version is followed here.

† S. Augustine, Sermon v.

went forth; the one to cleanse, the other to redeem. Let us drink, therefore, the price paid for us, that by drinking we may be redeemed."

Also in like manner S. Chrysostom.
"Since here the sacred mysteries receive their origin, draw near as one about to drink from the very Side of Christ. Thus did our blessed Lord 'empty out all His Blood upon the earth,' as S. Athanasius expresses it, for our sakes. So perfect a sacrifice, that not only all the labours of His Life, but all His Life-Blood in death, did He entirely exhaust for our sakes. After shedding it drop by drop in His Bloody Sweat, and afterwards in the scourging, and then from His bleeding Brows, and from His bleeding Hands and Feet on the Cross; not even after death did His Heart-Blood cease to flow for us; but now even after death did the power of His ineffable charities burst forth in a continued stream, beyond nature, and contrary to nature, blended with water, to wash and strengthen us, and give us life. Even in death His charity dies not, forgets us not, nor ceases to minister to us; nay, in death it becomes the more living, and full of all-healing, all-blessing, all-sustaining energy."*

O my Lord and my God, my Saviour and Redeemer, I am afraid to speak, and even think of this mystery. Is it to this that my sins have brought Thee, and to this Thy love? Thou

* "The Passion," by I. Williams.

hangest dead and powerless. Man has had his wicked will; Satan and his hosts their devilish pleasure. Is it not enough? Must Thou be insulted, wounded, even after death? Yes, the grape is pressed again, and wine flows forth. The rock is smitten, and water gushes. O sin! O goodness! O cruelty! O love! O heartlessness! O pierced Heart! Alas! how can I withhold my heart from Thee, who dost yield up Thine for me? Is it that I have none to give Thee, when Thou hast asked this, and this alone, in return for all Thy love? Alas! I have a heart for other loves—for all but Thine.

“ Wash me, and dry these bitter tears,
O let my heart no further roam,
’Tis Thine by vows, and hopes, and fears,
Long since—O call Thy wanderer home;
To that dear home safe in Thy wounded side,
Where only broken hearts their sin and shame may
hide.”

“ Through His Heart the spear is piercing,
Though His foes have seen Him die;
Blood and Water thence are streaming
In a tide of mystery,
Water from our guilt to cleanse us,
Blood to win us crowns on high.”

“ Holy water, stream that poured
From thy riven Side, O Lord,
Wash Thou me without, within,
Cleave me from the taint of sin,
Till my soul is clean and white,
Bathed and purified and bright
As a ransomed soul should be;
Miserere Domine.”

“ Draw nigh and take the Body of the Lord,
And drink the holy Blood for you outpoured.”

O DEAR AND WOUNDED AND PIERCED SAVIOUR, GRANT
ME OUT OF THY DYING LOVE, THY LOVE SURVIV-
ING DEATH :

1. Never to wound Thee in Thy death.
2. Grant me a broken heart, and love for love.
3. Suffer me to “ hide my sins in Thy wounds,”
yea, my soul itself.

“ Rock of ages, cleft for me,
Let me hide myself in Thee ;
Let the Water and the Blood
From Thy wounded side which flowed,
Be of sin the double cure,
Save from wrath, and make me pure.”

“ Jesu, grant me this I pray,
Ever in Thy heart to stay ;
Let me evermore abide,
Hidden in Thy wounded side.
Dying let me still abide
In Thy heart and wounded side.”

“ When sorrow swells the laden breast,
And tears of anguish flow,
One only Heart, a broken Heart,
Can feel the sinner’s woe.

When penitential grief has wept
Over some fond dark spot,
One only Stream, a Stream of Blood,
Can wash away the blot.

'Tis Jesus' Blood that washes white,
His Hand that brings relief ;
His Heart is touched with all our joys,
And feels for all our grief.

Lift up Thy Bleeding Hand, O Lord,
Unseal that cleansing tide ;
We have no shelter from our sin
But in Thy wounded Side."

OUR FATHER, ETC.

"O Lord Jesu Christ, Son of the living God, receive this my prayer, for the sake of that surpassing love, whereby Thou sufferedst all the wounds of Thy most holy Body, and have mercy upon me, Thy servant, and to all sinners, and all the faithful, as well the living as the dead, grant mercy and grace." Amen.

"O most zealous High Priest, Jesu Christ, very God and very Man, everlasting praise and thanksgiving be to Thee, for that Thou didst suffer Thy sacred Side to be pierced, opened, and wounded with the spear.

"By this most holy shedding of Thy Blood, I meekly pray Thee for the grace of holy zeal, and fervour against all weariness, and irksomeness in Thy service and every exercise of piety." Amen.

XXXVI.

THE HOLY SEPULCHRE.

"Then took they the Body of Jesus, and wound It in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where He was crucified there was a garden, and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus."—*S. John xxi. 40-42.*

"At length the worst is o'er, and Thou art laid
Deep in Thy darksome bed ;
All still and cold beneath yon dreary stone
Thy sacred Form is gone,
Around those lips where power and mercy hung,
The dews of death have clung."

Thou Who wast born in a cave of the rock art
buried in the same ; Thou whose mansion is the
Heavens.

Suffer me to behold and consider. I know
what the linen hides ; the Hands pierced for the
sins of my hands ; the Feet pierced for my trans-
gressions ; the Head pierced by the thorns for
my evil thoughts ; the Body lacerated and dead for
my lusts ; the Eyes closed in death for my gazing
at things unlawful and at every vanity ; the Lips
closed and fixed, for the light, and false, and cruel
words which have issued from my mouth.

This is Thy death for sin which should have
been my death to sin—but is not. This is Thy

burial from the world which I still love and live for.

Honoured and blessed is the rock which receives Thee, the Holy Sepulchre. Am I that rock? Truly I am so in hardness and want of feeling. Am I that sepulchre? Alas! He was a good man that received thee, and the sepulchre was new, wherein death had never been. But I! how can I, with the chambers of my heart defiled by sin, venture to receive Thee, the all Holy, Thee my God?

The linen means that covering which Thy Church uses in Thy Sacrament. "Hence descends the custom of the Church that the Body of the Lord is not consecrated in cloth of silk and gold, but in clean linen."* This Sacrament is the Sacrament of Thy Body; and to refuse would be to disobey Thee, and to reject life, and to abide in death. Therefore into me, such as I am, must Thou enter. By Thy death and burial have mercy upon me, and let Thy coming to me be, not an increase of condemnation, but a seal of pardon. Let it be the death of sin in me now, and in my last hour a union with Thy saving Death, O Thou Who didst love even unto death, in death, and beyond it, Who lovest for ever and ever.

"Holy Jesus, may I be
Dead and buried here with Thee;
And, by love inflamed, arise,
Unto Thee a sacrifice."

* Bede, *Catena Aurea*.

MAY GRACE BE GRANTED UNTO ME :

1. To mortify my thoughts, my words, my deeds, the lust of the flesh, the lust of the eyes, the pride of life ; remembering Christ, as He lay in the Holy Sepulchre.

2. To learn a holy stillness and indifference to worldly things by Christian thoughts of death.

3. To live as dying, expecting my last summons and ready for it.

OUR FATHER, ETC.

“All my senses have been windows to let sin in, and death by sin. Mine eyes have been adulterous and covetous ; mine ears open to slander and detraction ; my tongue and palate loose and wanton ; intemperate, and of foul language, talkative and lying, rash and malicious, false and flattering, irreligious and irreverent, detracting and censorious ; my hands have been injurious and unclean, my passions violent and rebellious, my desires impatient and unreasonable ; all my members and all my faculties have been servants of sin ; and my very best actions have more of pity than of confidence, being imperfect in my best, and intolerable in most.”

“But for Thy Name’s sake, O Lord, be merciful unto my sin, for it is great.”

“O sweetest Saviour, clothe my soul with Thy holy robe ; hide my sins in Thy Wounds, and bury them in Thy Grave ; and let me rise in the

life of grace, and abide and grow in it, till I arrive at the kingdom of glory." Amen.

"Grant, O Lord, that as we are baptized into the Death of Thy Blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections, we may be buried with Him; and that through the grave and gate of death, we may pass to our joyful resurrection; for His merits Who died and was buried, and rose again for us, Thy Son Jesus Christ our Lord." Amen.

XXXII.

THE RESURRECTION.

“ Christ being raised from the dead, dieth no more ; death hath no more dominion over Him : for in that He died, He died unto sin once for all ; but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.”—*Rom.* vi. 9-11.

THE Death of Christ was our Death, His Resurrection ours. His Death was ours in payment. We owed a death, He died and paid the debt. Our transgression was blotted out. There was nothing left therefore to retain us in bondage to death. We shall indeed all die, but there is no longer any reason why this death should continue. We are free to rise directly we receive power to rise. It is our union with Christ, Who took our whole nature and suffered and died in it, which hath wrought us this deliverance.

And as we were one with Christ when He died, so were we one with Him when He arose. His Resurrection was ours. When He rose, we rose in Him. His Resurrection is a power of rising to us, a quickening power. “ Since by man came death, by man came also the resurrection of the dead ; for as in Adam all die, even so in

Christ shall all be made alive." He is "the Resurrection and the Life."*

Thus comes to pass the future Resurrection of the body by the Resurrection of Christ. But in the Resurrection of Christ is also contained the present resurrection of our souls. Man is dead unto sin, but is alive unto God in Christ. Christ hath no dead limbs. No dead branches are in the Vine. We are "dead indeed unto sin, but alive unto God through Jesus Christ."

That which Christ did for our nature in His own Person He bestows upon our persons by uniting them to Himself. He joined our nature to Himself to redeem it. He joins our persons to Himself that we may partake of that redemption.

We were buried with Him in Baptism. We rose with Him in Baptism. We live a hidden life by union with Him now.†

This union is kept up by the continual partaking of Him. By receiving the Body once dead, but alive for evermore, we live, and dying shall only rest awhile, and shall rise again, and receive a body like unto His glorious Body. The Communion of Christ is a continual inflow of the power of the Resurrection, inflow into our bodies, immortalizing them,—into our souls, uplifting them, fitting them for Heaven.

* 1 Cor. xv. 22, 23. S. John xi. 25.

† Rom. vi. Col. iii. 1-4.

Let us meditate upon our Lord's mysterious and most Blessed sayings.

"I am the living Bread which came down from Heaven. If any man eat of this Bread he shall live for ever, and the Bread which I will give is My Flesh, which I will give for the life of the world. . . Whoso eateth My Flesh, and drinketh My Blood, hath eternal life, and I will raise him up at the last day. . . As the living Father sent Me, and I live by the Father ; so he that eateth Me, even he shall live by Me. He that eateth of this Bread shall live for ever."* Well may the blessed Martyr, disciple of S. John, say that the Bread of the Eucharist "is the medicine of immortality, the antidote of death."†

O blessed Resurrection of Jesus including ours ! O blessed Sacrament uniting us to the risen Jesus, and making His Resurrection ours ! Now may we live above this world, dead to it because alive to Heaven, alive to God. Sin, and sorrow, and death have broken sceptres. Their dominion is taken away. That which remains of them is but the skirt of a cloud, trailing on the earth, as it passes away, and the Son of Righteousness pours His beams upon us.

O Easter of the soul and of the body ! O spring feast of joy, which is bursting into perpetual summer ! Risen hearts, risen hopes, risen loves, risen souls be ours, meet for those who soon shall be clothed upon with risen bodies, and

* S. John vi.

† S. Ign. Ep. ad Ephes. 20.

serve God without weariness and imperfection for ever and ever ! O Blessed Sacrament, which not only seals to us these blessings, but conveys the quickening power by which they shall be wrought in us by Christ Who is the Resurrection and the Life !

“ Upon the Altar of the Cross,
His Body hath redeemed our loss ;
And, tasting of His crimson Blood,
Our life is hid with Him in God.

He Who gave for us His Life,
Who for us endured the strife,
Is our Paschal Lamb to-day ;
We too sing for joy and say,

Alleluia !

Jesus lives ! our hearts know well
Nought from us His love shall sever ;
Life, nor death, nor power of hell,
Tear us from His keeping ever,
Alleluia !”

MAY WE HAVE GRACE :

1. To lead a risen life, and show the power of the Resurrection, by a life as different from a worldly life as spring is different from winter.
2. To feel that all our strength, life, and happiness are hid with Christ in God.
8. To have victory and triumph over sin by the might of the risen Christ.

OUR FATHER, ETC.

Collect for Easter Sunday.

“ We beseech Thee, O Lord, be pleased by the

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Paschal remedies, to grant unto us that we may learn to scorn earthly desires, and to long after things Heavenly ; through Jesus Christ our Lord." Amen.

"Almighty and everlasting God, Who hast vouchsafed the Paschal mystery in the covenant of man's reconciliation ; grant unto our souls, that what we celebrate by our profession we may imitate by our practice ; though Jesus Christ our Lord." Amen.

XXXVIII.

EMMAUS.

“And it came to pass as He sat at meat with them, He took the bread, and blessed, and brake, and gave to them. And their eyes were opened, and they knew Him, and He vanished out of their sight.”—*S. Luke* xxiv. 30, 31.

THE two disciples were sad, and talking of their Lord. Their thoughts and hearts were full of Him. They were sad at His Death, and at their loss of Him.

Would that I thought of Him more, mourned for His death, and were sad at His absence.

Christ drew near to them, accompanied them, explained the Scriptures which related to Himself.

He will do the same for me, if I desire it. He will make the journey of life sweet, safe, and profitable.

They could not bear to part with Him, though they knew not for certain Who He was. Their heart was burning within them, as He talked with them by the way, and opened to them the Scriptures.

Alas! Where is this desire in me? where is this burning of the heart?

They constrained Him, saying, "Abide with us for it is towards evening, and the day is far spent."

Is it so with me? My short day is hastening to its close, and the shadow of death stretches out. What shall I do when the darkness falls upon me, if I am without Thee? I will cry unto Thee, as they did, Abide with me. Behold in Thy Sacrament I see Thee at last. Thou dost open mine eyes. I know Thee. I know Thee in Thine own action, in the taking, and blessing, and breaking, and giving of bread, I recognize Thee, I discern Thee, Christ my Saviour.

Soon this vision will be past, but surely Thou wilt not forsake me. Did I not pray to Thee to abide, and didst Thou not hear me? Didst Thou not come to abide? Yes, and I will rise up, and not spend this short time in enjoying deceptive feelings, but will go to Jerusalem, where I trust to find Thee again.

"O foolish heart and slow of ken,
Thou thinkest that thou know'st Him then."

"Never! until His board be spread,
And thou before His Altar kneel;
Never! until that broken Bread
His Bruised and Wounded Flesh reveal;
Never! until the Blood He shed,
Drunk in that Cup, thine eyes unseal,
Thou know'st Him not, thou canst not know,
Till in that Food of Life He doth Himself bestow."

“ Abide with me ; fast falls the even-tide,
The darkness deepens ; Lord, with me abide ;
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me.

I need Thy Presence every passing hour ;
What, but Thy grace can foil the tempter's power ?
Who like Thyself my guide and stay can be ?
Through cloud and sunshine, Lord, abide with me.”

Yes, Thou wilt abide, Thou wilt not forsake me. O what peace is mine ! What speechless joy ! What repose of faith ! What fulness of joy ! How bright an eventide is mine ; so full of present bliss, and hope of still greater joy ! If Thou art such at even, what wilt Thou not be at dawn ? If such on earth, what then in Heaven ?

I know that in these sayings I speak beyond myself ; but not beyond Thee, O Sun of Righteousness at eve, O Sun of Righteousness at morn, and in that endless day of which Thou shalt be the Light, and Glory, and Bliss everlasting.

O THOU WHO HEARDEST THE PRAYERS OF THY DISCIPLES, HEAR THOU MINE, AND GRANT TO ME :

1. To meditate on Thee by the way with sorrow and love.

2. To listen to Thy teaching, and desire no knowledge so much as the knowledge of Thee through Thy word.

3. To be miserable without Thee ; and therefore both to do nothing which can drive Thee

from me, and to leave nothing undone which may retain Thy dear Presence.

OUR FATHER, ETC.

“O Thou, Who didst manifest Thyself in breaking of bread to Thy two disciples at Emmaus; grant us ever, through the same blessed Sacrament of Thy Presence, to know Thee, and to love Thee with all our hearts. Abide with us, that we may abide in Thee; dwell in us, that we may dwell in Thee, O good Jesu, Thou God of our salvation.” Amen.

“Abide with me, Lord, for it is toward evening, and the day is far spent of this fretful life. Let Thy strength be made perfect in my weakness.”

SPECIAL MEDITATIONS.

I.

CHRISTMAS.

“ And the Angel said unto them, Fear not : for behold, I bring you good tidings of great joy, which shall be to all the people.”—*Luke* ii. 10.

“ What sudden blaze of song,
Spreads o'er the expanse of Heaven ?
In waves of light it thrills along,
Th' Angelic signal given :
' Glory to God ! ' from yonder central fire,
Flows on the echoing lay beyond the starry quire.
Like circles widening round
Upon a clear blue river,
Orb after orb the wondrous sound
Is echoed on for ever :
' Glory to God on high, on earth be peace,
And love toward men of love, salvation, and release.' ”

THIS is the day which the Lord hath made, let us rejoice and be glad in it. This day man is born anew. The taint of sin is not in that Man, in Whom are all men, and Who now lies at Bethlehem. God smiles on Him, and on us in Him. Heaven opens above us. Angels come, and go. God and man are at one ; Heaven and earth are

one in Christ. So might men have sung on that first Christmas Day, had they known their bliss ; but that day is this day. That day knew no evening. It shines as bright as ever. Christ Who was born our Saviour lives our Saviour. Christ Who came to earth comes to earth. The Son of God Who took our nature to Himself takes now our persons. Here in His Sacrament He dwells on earth, and makes a perennial Christmas. He dwells in us, and is a perpetual newness.

Where now are earthly cares, anxieties, toils, sickness ? Let them go ; let no worldly uneasiness overcloud the sunshine of our hearts.

Where are earthly joys ? Here they are outshone, mere sparks in the noontide glory. Lost is the lesser in the greater. Earthly joys may be genuine, may be pure, for things of earth ; but here they are neither great nor pure. They are darkened by the brighter, and swallowed up in the greater, or rather in the infinite happiness. An earthly father is to be loved, but here we have an Heavenly. Brethren are dear, but to-day we are numbered with the Angels. Home is sweet, but Heaven is sweeter. This is the day which the Lord hath made, let us rejoice and be glad in it. Awake, lute and harp : I myself will awake right early. Glory to God in the highest.

“ Hail, the Heaven-born Prince of peace !
Hail the Sun of Righteousness !
Light and life to all He brings,
Risen with healing in His Wings.

Mild He lays His glory by,
Born that man no more may die,
Born to raise the sons of earth,
Born to give them second birth.

Hark the herald-angels sing
Glory to the new-born King."

MAY THE GRACE OF THIS HOLY SEASON AID ME :

1. To put away all worldly cares.

2. To rejoice evermore with pure and Christian joy, and experience the truth of this, "If any man be in Christ he is a new creature: old things are passed away: behold all things are become new."

3. To be full of peace and goodwill, and not to have a shadow of grudging or dislike toward any man.

OUR FATHER, ETC.

Collect for the Nativity.

"O Lord Jesus Christ, God of God,

"Light of light, God of the Substance of the Father; Begotten before the world;

"Man of the substance of Thy Mother; born in the world, perfect God and perfect Man;

"All love, all glory, all worship be to Thee."

"Behold I fall down in body and soul before Thee, and adore Thee, my Lord, the King of Angels. Hail, Holy Child, God Most High, Most gracious Jesus. Hail, Prince of peace, Light of the nations, the long-desired Saviour." Amen.

“Grant us, O Lord, we beseech Thee, with devout affection to receive this first humble rising of the Sun of Righteousness, that we may follow Him through the whole painful course of His Life, which like a giant He rejoiced to run, enlightening the world with Thy truth and inflaming it with Thy love, till in the end we arrive at His eternal rest; through the same Jesus Christ, Who livest and reignest with Thee and the Holy Ghost, one God, world without end.” Amen.

“O good Jesu, grant that, as through Thine Incarnation, the new light of Thy Righteousness hath shone upon our hearts, so we visibly knowing Thee as God, may through Thee be borne away by the love of things invisible.” Amen.

“Grant to us, Almighty God, that as Thy Salvation, wondrous with a new and Heavenly light, went forth to redeem the world, so it may ever beam forth in the renewal of our hearts; through the same Jesus Christ our Lord.” Amen.

“Glory to God in the highest: and on earth peace, goodwill towards man.”

II.

THE CIRCUMCISION.

“ And when eight days were accomplished for the circumcising of the Child, His Name was called Jesus.”—
S. Luke ii. 21.

THIS was the first shedding of the precious Blood. Thus my Lord became obedient to the Law for man, and began a life of submission, mortification, and perfect obedience.

I also have been circumcised, “ with the circumcision made without hands, in the putting off the body of the sins of the flesh in the circumcision of Christ, buried with Him in baptism;”* and, if this was true of the Jew, how much more of the Christian! “ Circumcision is that of the heart, in the spirit, and not in the letter.”†

Spiritual circumcision is “ the retrenching our temporal enjoyments, the weaning our affections from the world, and placing them upon Heaven, and all those things whereby we may obtain the favour of God. It denotes a strict government of our sensual appetites, a total abstinence from all forbidden pleasures, and an utter detestation of such sinful satisfactions

* Col. ii. 11, 12.

† Rom. ii. 29.

and even when they are lawful, that they be not pursued with eagerness and excess; and it further imports a readiness of mind to know our duty, and what it is God requires from us, and a sincere disposition to comply with and obey it."*

How shall I presume to call myself Christian, and yet shrink from suffering, more than I do from sin?

" The year begins with Thee,
And Thou beginn'st with woe,
To let the world of sinners see,
That blood for sin must flow.

Look here and hold thy peace;
The Giver of all good,
Even from the womb takes no release,
From suffering, tears, and blood."

How shall I presume to call myself Christian, and wince and fret against the law of God? How can I be so careless in little things, and keep no account, although my God does, caring little to render an entire and hearty obedience; and yet venturing to partake of His Blood, Who poured forth His guiltless Blood in childhood, the first trickling of that which, welling forth at Gethsemane, and streaming before the Judgment Hall, and on Calvary, became the fountain opened for sin and for uncleanness. May He Who bled for

* Nelson's Fasts and Festivals.

me keep me from such presumption and ingratitude.

“ O Blessed Day, when first was poured
The Blood of our redeeming Lord !
O Blessed Day, when first began
His sufferings borne for sinful man.

Scarce entered on this life of woe,
His infant Blood begins to flow ;
A foretaste of His death He feels,
An earnest of His love reveals.

For love of us His woes begin ;
The Sinless suffers for our sin ;
The Law's great maker for our aid,
Obedient to the Law is made.

The wound He through the Law endures,
Our freedom from that Law secures ;
Henceforth a holier Law prevails,
The Law of love which never fails.

Lord circumcise our hearts we pray,
And take what is not Thine away ;
Write Thine own Name within our hearts,
Thy Law upon our inmost parts.”

**MAY I HAVE GRACE THROUGH THIS HOLY DAY
AND SACRAMENT :**

1. To bear pain patiently as my due,
and as sanctified and blessed by my Lord and
Saviour.

2. To be more careful and thorough in my
obedience.

3. To obey from the heart with love, cheerfully
sacrificing myself to Him Who suffered for me.

OUR FATHER, ETC.

Collect for the Day.

“ Our Blessed Saviour, Who was Lord of the Law, and by His perfect purity exempt from its power, undertook for us the pain of circumcision, and the dishonour of being reckoned among sinners.” Alleluia.

“ To us Blessed Lord was given the Name above every name, that at the Name of Jesus every knee should bow ; of things in Heaven ; of things on earth ; of things under the earth.” Alleluia.

“ O Blessed Jesus, make good to us Thy precious Name, and save us from our sins, that now we may begin a new year of virtue ; and cancel, by a true repentance, all the failings of the old.” Alleluia.

“ O God, Who for an example didst command Thy Beloved Son to submit His pure and innocent Flesh to the rigour of the Law, and for encouragement of our hope, madest choice of that sweet and lovely Name of Jesus ; teach me, I beseech Thee, with readiness and humility to obey Thy sacred laws, how cross soever to my unmortified passions ; and in all my necessities, with joy and confidence to call on that Holy Name, in which, whatever we ask, we are promised shall be granted ; through the same our Lord Jesus Christ, our only Saviour.” Amen.

III.

THE EPIPHANY.

“ We saw His Star in the East, and came to worship Him.”—*S. Matt.* ii. 2.

THEY came, who thus spake, from a far land, over deserts and mountains, through rivers and forests, amid perils and hardships. They sought and they found; and, when they found, “they rejoiced with exceeding great joy;” and, though they perceived only the Child of a poor mother, they were not offended, but “fell down and worshipped Him; and when they had opened their treasures they presented unto Him gifts, gold, and frankincense, and myrrh.”

They sought and found, but Christ first sought and found them. He manifested Himself to them in a longing desire which could not be satisfied, until He had shown Himself to them by sight.

Thus has my Lord sought me, a Gentile, alien from the commonwealth of Israel, and stranger from the covenants of promise, having no hope, and without God in this world.*

He sought the wandering sheep, and found. He led, He leads me to Himself. My life should

* *Ephes.* ii. 12.

be a continual journey to Him, seeking and finding, and again seeking and finding, till I come to His Presence to abide with Him for ever.

Here He is apprehended in His humiliation, that He may be attained in His glory.

Shall I fear perils and hardships in seeking Him? Shall I, who know so much more of Him than the wise men did, and have been brought into such union with him, be slothful to serve Him. Where is my joy? Where my gold freely offered? Where the myrrh of self-denial, and the incense of worship? Where the "offerings of a true Christian—Charity, Prayer, and Mortification."*

"The guiding Star above is bright,
Within there shines a clearer light,
Which leads them on with power benign,
To seek the Giver of the sign.

True love can brook no dull delay;
Nor toil nor strangers stop their way:
Home, kindred, fatherland, and all
They leave at their Creator's call.

O Jesus, while the Star of Grace
Allures us now to seek Thy face,
Let not our slothful hearts refuse
The guidance of that Light to use.

MAY I HAVE GRACE, BLESSED JESU:

1. To seek Thee more and more.
2. To despise all hardships and sufferings for Thy sake.

* Nelson's Fasts and Festivals.

8. To make a sincere and joyful offering of all
that I am and have at Thy feet.

OUR FATHER, ETC.

Collect for the Day.

PSALM LXXII.

“As with gladness men of old
Did the guiding star behold ;
As with joy they hailed its light,
Leading onward, beaming bright ;
So, most gracious Lord, may we
Evermore be led to Thee.

As with joyful steps they sped
To that lonely manger bed ;
There to bend the knee before
Him whom Heaven and earth adore ;
So may we, with willing feet,
Ever seek Thy mercy-seat.

As they offered gifts most rare
At that manger rude and bare ;
So may we with holy joy,
Pure and free from sin's alloy,
All our costliest treasures bring,
Christ ! to Thee our Heavenly King.

Holy Jesus, every day
Keep us in the narrow way ;
And, when earthly things are past,
Bring our ransomed souls at last
Where they need no star to guide,
Where no clouds Thy glory hide.”

“O Lord Jesu Christ, Who camest to be a
Light to lighten the Gentiles, and to be the glory

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of Thy people Israel; that the Gentiles might come to Thy Light, and kings to the brightness of Thy rising; that all the people of the earth may know Thy Name, and that in Thee the nations of the earth should trust;—all love, all power, all glory be to Thee.” Amen.

“ O God, the Enlightener of all nations, grant Thy people to enjoy perpetual peace; and pour into our hearts that radiant light which Thou didst shed into the minds of the three wise men; through Jesus Christ our Lord.” Amen.

“ O Thou Who didst accept the offerings of the wise men, give me grace to offer that which is acceptable unto Thee, and ever to present myself, my soul and body, a living sacrifice, holy, acceptable unto Thee, Who for our sakes didst become man, and Who livest and reignest with the Father and the Holy Ghost, one God, world without end.” Amen.

IV.

THE PRESENTATION OF CHRIST IN THE
TEMPLE, COMMONLY CALLED, THE
PURIFICATION OF SAINT MARY THE
VIRGIN.

“And when the days of her purification, according to the law of Moses, were accomplished, they brought Him to Jerusalem to present Him to the Lord.”—*S. Luke ii. 22.*

WE were born in sin ; but Christ, the only Child of Adam born without sin, submitted here, as elsewhere, to be counted for a sinner ; and His mother was purified for that conception and bringing forth which were spotless, and which purified all mankind by the virtue of the Incarnation.

He, the Sinless One, the Purifier, submitted to be treated as a sinner ; to be redeemed, though He is the great Redeemer ; and to die as a malefactor ; whilst my blood boils, if others think of me as I deserve ; nay, if they regard me not far better than I deserve, but not so well as my vain heart wishes. Alas ! the difference ! Alas ! the lesson of humility unlearned as yet, and after such example !

It is my pride which makes me care for the

the opinion of men, rather than of God; which blinds me to the greatness of God's mercies, whilst I know how little I deserve them; which makes me impatient of reproof and warning, so that I do not amend; which emboldens me to run into temptation, and neglect prayer and watching; which makes me blind to my neighbours' virtues, and quick to see his faults; and therefore wanting in charity. Were I but poor in spirit, and lowly in mine own eyes, I should be rich in grace, and exalted by God; high in His favour here, and an heir of glory at the right Hand.

By whatever shame and bitter sense of weakness; by whatever chastisement Thou wilt, O Lord, let me be cured of pride, let me learn humility.

On this same occasion Christ was presented to God. Never before had child of Adam been presented spotless. This only was a perfect offering. This was the commencement of the long oblation of the whole life; the perfect self-surrender; a true dedication. I see the Morning Sacrifice in the Temple, and the Evening Sacrifice upon the Cross. There was no drawing back meantime. The whole life of Jesus was a sacrifice, ending in agony, passion, and death.

But I, poor sinner, presented to God at the first, redeemed by this Redeemer, ac-

cepted in this Beloved, have drawn back, and am continually drawing back. The brightness of my baptismal day soon clouded over, and turned to storm and darkness; for I loved not the sunshine of Thy Presence, and the peace of Thy love. I took, and I still take myself away from God, and live as if I were my own; pleasing myself, not Him; serving my own interests, which are not my interests; for to be His is my only safety, my only happiness.

In this Sacrament I behold the Great Purifier; I behold the Perfect Sacrifice. Here I trust to be purged anew from my old sins; here to be received as an offering, most unworthy indeed; but O may it be less unworthy, because more sincere than of old! May I be more and more God's the longer I live, by union with Christ, more close and more enduring.

So when I come to die may I say, remembering the grace which I here receive, and the glory which I desire; the sight of Christ now by faith, and then for ever by love:

"Lord, now lettest Thou Thy servant depart in peace, according to Thy word.

"For mine eyes have seen Thy salvation."

"O Sion, open wide Thy gates,
Let figures disappear;
A Priest and Victim both in one,
The Truth Himself is here.

No more the simple flock shall bleed :
Behold the Father's Son
Himself to His own Altar comes
For sinners to atone."

MAY I HAVE GRACE :

1. To put away everything which defiles, especially my bosom sin.
2. To be more humble, welcoming a low estate, and the slights of men.
3. To remember that I am God's, not my own, and yield my heart and life to Him without reserve.

OUR FATHER, ETC.

Collect for the Day.

"Almighty and everlasting God, by Whom that begins to be which was not, and that which lay hid is made visible, cleanse away the folly of our heart, and purge us from our secret vices, that we may be able to serve Thee, O Lord, with a pure mind ; through Jesus Christ our Lord." Amen.

"Almighty and everlasting God, Who resistest the proud, and givest grace to the humble ; grant, we beseech Thee, that we may not exalt ourselves, and provoke Thine indignation, but bow down and receive the gift of Thy mercy ; through Jesus Christ our Lord." Amen.

"All our imaginations, O Lord, and actions vouchsafe so to dispose and order, that they may

be acceptable unto Thee ; fill us with Thy grace, and with holy peace, and with all virtue ; and grant us herein to persevere, even unto death ; that, making a good end of this present life, Thou mayest bring us to eternal life in 'Thy Celestial Kingdom, where Thou livest and reignest,' world without end." Amen.

V.

THE ANNUNCIATION.

“ Hail, thou that art highly favoured; the Lord is with thee: blessed art thou among women.”—*S. Luke i. 28.*

EVERY time the earthly elements become by the operation of the Holy Ghost the Body and Blood of Christ, a memory is made of the Incarnation. Every time Christ enters the heart of a Christian there is a memory of the Incarnation. Let me consider who and what manner of person it was into whom the Son of God vouchsafed to enter,—a spotless virgin, one prepared to do and bear whatever God willed; simply believing mysteries, ready to undergo shame for His sake, humble, retiring, loving; one in whom was no thought of self, no trace of vainglory, the impersonation of the Apostle's rule of charity.* Such was the vessel of glory, such the abode of Emmanuel.

“ Ave Maria! blessed maid!
 Lily of Eden's fragrant shade,
 Who can express the love
 That nurtured thee so pure and sweet,
 Making thy heart a shelter meet
 For Jesus' holy Dove!”

Alas! how different am I! What is my heart, that it should hope to be the dwelling-place of my Lord? Where is my faith? Where is

* 1 Cor. xiii.

purity? Where the willingness to do and bear all things for Jesus? Where humility, retirement, simplicity, and love?

O Most merciful, if there are to be any of these graces in me, it cannot be by Thy waiting until my heart is ready. Thou must prevent me with Thy love; coming like light and dispersing the darkness as Thou enterest; like fire, kindling as Thou approachest, and purifying with the flame of love. O wait not until I am fit, but Thyself fit me by Thy coming; and O may I never forget Thy Presence, and never weary of it, as a restraint, and a grace which would make me more holy than I wish to be; but may it create in me a true hunger and thirst after righteousness, giving the longing which it satisfies, and hallowing all my affections.

MAY I HAVE GRACE:

1. To seek purity of heart with all carefulness.
2. To believe simply what I cannot understand, but Thou revealest.
3. To be ready to do and suffer all things, sooner than be without my Saviour.

OUR FATHER, ETC.

Collect for the Annunciation.

" Bless'd is the womb that bare Him—bless'd
The bosom where His lips were pressed,
But rather bless'd are they
Who hear His Word and keep it well,
The living homes where Christ shall dwell,
And never pass away."

“ Confirm, O Lord, in our minds the mysteries of the true faith, that as we confess very God and man to have been conceived of the Virgin, so by the power of His saving Resurrection we may be enabled to attain to eternal joy; through Jesus Christ our Lord.” Amen.

“ Give me purity and piety, prudence and modesty, those virtues which made the Blessed Virgin so highly favoured; that my employment may be always holy, that my affections may not be set upon this world; that as much as my condition of life will bear, I may frequently retire both from the business and enjoyments of it; that by prayer and meditation I may have my conversation above; that by believing the Gospel of Christ,” and devout participation of His Body and Blood, “ I may entertain Him in my heart, and by obedience to His laws publish Him to the world, that He may dwell in me for ever, and that I may dwell with Him above in mansions of glory to all Eternity.” Amen.

VI.

EASTER.

“The Lord is risen indeed.”—*S. Luke xxiv. 34.*

God seemed to have forsaken His Son. Men said, “Let Him deliver Him now if He will have Him.”* Our Lord Himself felt as if this were so; crying, *Eli, Eli, lama Sabachthani*. The Cross, the Burial seemed to declare defeat to Him Who claimed to be the Christ, and victory to Satan and the foe.

But now all this is changed. “Therefore,” because of His humiliation and death, “God highly exalted Him and gave Him a Name which is above every name.” Jesus, Whom the Jews “slew and hanged upon a tree, Him God exalted with His right Hand to be a Prince and a Saviour.” He is “declared to be the Son of God with power, according to the Spirit of holiness by the Resurrection from the dead.” God has justified Him, and freed Him from all blame and contempt. He has shown Him to be what He claimed to be. He brings Him forth before all creation as His Son: “As it is also written in the Second Psalm, Thou art My Son, this day have I begotten Thee.”†

* *S. Matt. xxvii. 43.*

† *Phil. ii. 9. Acts v. 31. Rom. i. 4. Acts xiii. 33.*

The humiliation is passed, the obedience completed, the sacrifice accomplished, the ransom paid, death deprived of his claim. Henceforth is a new era. The battle is over ; the victory won ; the reign begins, the reign of righteousness. For weakness, and reproach, and sorrow, and agony, and death, and burial, behold might, and majesty, and glory, and joy, and life everlasting.

Set up Thyself, O God, above the Heavens : and Thy glory above all the earth.

My heart is fixed, O God, my heart is fixed : I will sing and give praise.

Awake up, my glory ; awake, lute and harp : I myself will awake right early.*

Praise the Lord, ye servants : O praise the Name of the Lord.

Blessed be the Name of the Lord : from this time forth for evermore.†

Praise the Lord, for this Resurrection is our resurrection. Christ is the first fruits of them that slept.‡ This Life of our Redeemer is our life. This glory is our glory, and this joy is our joy.

“O death, where is thy sting? O grave, where is thy victory? Thanks be to God Which giveth us the victory through our Lord Jesus Christ.”§

“What reward shall I give unto the Lord : for all the benefits that He hath done unto me.”

* Ps. lvii.

† Ps. cxiii.

‡ 1 Cor. xv. 20.

§ 1 Cor. xv. 55, 57.

I will receive the cup of salvation : and will
call upon the Name of the Lord.

I will pay my vows now in the presence of all
His people : right dear in the sight of the Lord
is the death of His Saints.*

“ He, Who slumbered in the grave,
Is exalted now to save ;
Now through Christendom it rings,
That the Lamb is King of kings.”

“ Now let the Heavens be joyful,
And earth her song begin,
The round world keep high triumph,
And all that is therein ;
Let all things, seen and unseen,
Their notes of gladness blend,
For Christ the Lord is risen,
Oh, joy that hath no end !”

Alleluia ! Alleluia ! Alleluia !
“ The strife is o’er, the battle done ;
The triumph of the Lord is come ;
O let the song of praise be sung.
Alleluia.

The powers of death have done their worst,
And Jesus hath His foes dispersed ;
Let shouts of joy and power outburst.
Alleluia.

On that third morn He rose again
In glorious majesty to reign ;
O let us swell the joyful strain.
Alleluia.

* Ps. cxvi.

He closed the yawning gates of hell;
 The bars from Heaven's high portals fell;
 Let songs of joy His triumph tell.

Alleluia."

To-day the Cup of Salvation is especially a cup of joy; a cup which signifies the cup in which the Lord is my portion; the cup which is full; the drinking of God's pleasures as out of the river.*

MAY I RECEIVE POWER TO-DAY :

1. To fear no evil, nor death itself, after this mighty pledge of joy, and glory, and life, from sorrow, shame, and death.

2. Having tasted of these pure joys to find earthly pleasures tasteless.

3. To be risen, and continually rising, with and in Christ in heart and mind.

OUR FATHER, ETC.

Collect for the Day. ,

"Alleluia! The Lord is risen indeed. Alleluia! Alleluia!

"Salvation, and glory, and honour, and power, unto the Lord our God.

"Oh Thou, Son of the Living God; Thou Who didst take our nature upon Thee, Thou Who wast slain;

"Who hast risen again from the dead, and art alive again for evermore;

"And Who hast the keys of hell and death;

* Ps. xvi. 6: xxiii. 5: xxxvi. 8.

“Glory be to Thee, O Lord ; all love, all glory be to Thee.”

“The same Stone Which the builders rejected is become the Head Stone of the corner.

“This is the Lord’s doing, and it is marvellous in our eyes.” Alleluia.

“O Eternal Father, Whose gracious mercy restores to Thy Church the face and voice of holy gladness by the triumphant festival of our Saviour’s Resurrection ; grant, we beseech Thee, that the joy which shines in our looks may flame in our hearts ; through the same our Lord Jesus Christ ; Who having conquered death, liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end.” Amen.

“O Blessed Jesu, I adore Thee, bright, glorious, and beautiful in Thy Resurrection. I adore Thee in all the mysteries of Thy risen life on earth, and in all the majesty and loveliness of Thy Soul and glorified Body, as seen and worshipped in Heaven at this hour. I acknowledge Thee to be my Lord and my God. I bless Thee for Thy victory over death. Grant, I beseech Thee, that I may so often meditate upon Thee risen and glorified, that my heart may become daily more and more inflamed with love of Thee, so that Thy Glory and Beauty may make the world so intolerable, that I may thirst with pure love for the hour when Thou shalt admit me to behold Thee

as Thou art, my most Holy Glorious Lord,
as at this very moment on Thy Throne in
Heaven, Who livest and reignest with the Fa-
ther and the Holy Ghost, One God, world with-
out end." Amen.

VII.

THE ASCENSION.

“Cling to Me not, for I am not yet ascended to My Father.”

—*S. John* xx. 17.

IF Mary might not cling to Thee because Thou hadst not yet ascended, surely she was permitted to do so when Thou wert gone up on high. We cling to Thee when we receive Thy blessed Body and Blood; and we cling to Thee as our ascended Lord. This is no earthly feast, and Thine is no earthly Presence. Thou art present on earth in a Heavenly manner; earth has no hold on Thee. We do not apprehend Thee, but are apprehended. If we receive Thee, it is that Thou receivest us. We cannot keep Thee here: we desire not to keep Thee here, but to be carried up hence by Thee. We are united to Thee. Our life is hid with Thee. Whom have we in Heaven but Thee? And what is there on earth to be desired in comparison of Thee? Truly we must cling to Thee, lest we fall from Thee into this low world, and lose Thee and the unspeakable joys.

But why do I speak of the joys as something separate and good in themselves? Thou art our joys. To cling to Thee by faith and love is to have all joys in having Thee.

o

I know indeed how like Thy Sacrament is to Heaven, not only in its worship, but in Thy Presence; but yet I cannot see Thee now. I cannot see those eyes which looked on Mary Magdalene, and S. Peter, and the penitent thief with pity; and on the children, and Mary sitting at Thy Feet, with approving love. I cannot behold Thy Head, once pierced with thorns; nor watch the expression of Thy goodness. I do not see Thee in Thy Beauty, fairer than the children of men. All this I long for. Would that I longed more ardently and more constantly! Yet in some sort I do desire, and therefore pray for Heaven, where alone this blessedness may be possessed; and where I may see Thee as Thou art, and God in Thee, by love.

O my ascended Lord and Saviour, loosen my hold of all earthly objects; of every object but Thyself; and give me strength to cling to Thee; to see all else decay and vanish with calmness, if only I have Thee. It is the fast hold of Thee which lifts us up to Thee, and makes our service one with the adoration of the Lamb. A voice invites us, saying, "Come up hither."* We lift up our hearts, and in heart and mind thither ascend, and hear the eternal Holy, Holy, Holy, and "Worthy is the Lamb," for Thou hast made us sit together in heavenly places,† in Thyself.

"Therefore with Angels and Archangels, and

* Rev. iv. 1.

† Eph. ii. 6.

with all the company of heaven, we laud and magnify Thy glorious Name ; evermore praising Thee, and saying, Holy, Holy, Holy, Lord God of Hosts ; Heaven and earth are full of Thy glory. Glory be to Thee, O Lord Most High."

"He has raised our human nature
In the clouds to God's right hand ;
There we sit in heavenly places,
There with Him in glory stand :
Jesus reigns adored by Angels ;
Man with God is on the throne ;
Mighty Lord, in Thine Ascension
We by faith behold our own."

"Nearer, ever nearer,
Christ, we draw to Thee,
Deep in adoration
Bending low the knee.

Thou, for our redemption,
Cam'st on earth to die ;
Thou, that we might follow,
Hast gone up on high.

Time will soon be over,
Toil and sorrow past :
May we, blessed Saviour,
Find a rest at last.

Leaving all behind us,
May we hasten on,
Backward never looking,
Till the prize is won."

MAY I HAVE GRACE, ASCENDED LORD, FROM THEE :

1. To know truly that I cannot cling both to earth and to Thee.

2. To meditate more frequently upon Heaven; and more by wishing than by thinking.

8. To worship more devoutly and more joyfully.

OUR FATHER, ETC.

Collect for the Day.

“ O Christ, the King of Glory, Thou Who hast ascended into the Heaven of Heavens, Who sittest on the right hand of the Eternal Father, glory be to Thee, O Lord ; all love and glory be to Thee.”

“ O glorious Jesu, our Strength, our Joy, the Life of our souls, Who for our sakes wast lifted upon the Cross, lifted up from the grave, lifted up into glory, draw us unto Thee, Good Lord ; draw us from the world and from ourselves, that we be not entangled with earthly desires ; draw us after Thee, that we may run with delight the way of Thy commandments ; draw us up to Thee on Thy Throne of bliss, that we may see Thy face, and rejoice with Thee for ever.” Amen.

“ O blessed Jesu, I adore Thee, bright and glorious in Thy Ascension ; I adore Thee in all the mysteries of Thy glorified Life in Heaven, and in all the majesty and loveliness of Thy Soul and glorified Body, as seen and worshipped in Heaven at this hour. Grant, I beseech Thee, that I may so often meditate upon Thee, risen and glorified, that my heart may become daily more and more inflamed with love of Thee, so that

Thy glory and beauty may make the world dull , and intolerable, and I may thirst exceedingly with pure love for the hour when Thou shalt admit me to behold Thee as Thou art, my most Glorious Lord, as at this very moment on Thy Throne in Heaven ; Who livest and reignest with the Father and the Holy Ghost, one God, world without end." Amen.

VIII.

WHITSUNDAY.

“By One Spirit were we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and were all made to drink into One Spirit.”
—1 *Cor.* xii. 13.

THE Holy Spirit wrought the Incarnation. It was announced to the Blessed Virgin: “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing that shall be born of thee shall be called the Son of God.”* It would therefore be our first thought that when earthly elements were to be hallowed and consecrated, so as to become the Body and Blood of Christ, the same Spirit Who wrought the Incarnation, would also work the mighty spiritual change, by which the earthly is united to the Heavenly, and the benefits of the Incarnation are conveyed to the faithful.

Moreover, the Holy Spirit is the quickening power in conversion.† It is He who regenerates in Baptism, and Who confirms the baptized by the laying on of hands. Therefore the Church in her ancient Liturgies prays for the descent of the

* S. Luke i. 35.

† Acts ii.

Holy Ghost upon the bread and wine, to "make them" the holy Body and Blood of Christ.

"It is the Spirit that quickeneth."*

It is by the Spirit that the Sacrifice and the Feast are hallowed, and become what they are. It is by the Spirit that we receive spiritually. "The flesh profiteth nothing." To receive unspiritually and carnally, is not to receive Christ into our souls, and we can only receive spiritually by the Spirit.

Besides, the Holy Spirit proceeds to us from Christ. He is the oil which flows from the great High Priest down to us, the skirts of His clothing.† He is the Stream welling from the stricken Rock. He that receiveth Christ receiveth the Spirit of Christ. "We were made to drink into the Spirit," when we drank the Blood of Christ in His Cup.

Is not this the gift which Jesus promised, —when He said, "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be to him a well of water springing up into everlasting life," Is not this that of which He spake, saying, "If any man thirst, let him come unto Me and drink?" And to which men were bidden of old by the Prophet: "Ho, every one that thirsteth, come ye to the waters?"‡

Yea, Lord, I thirst, I thirst indeed; not with

* S. John vi. 63. † Ps. cxxxiii. 2. 1 Cor. x. 4.

‡ S. John iv. 14; vii. 37. Isa. lv. 1.

sufficient desire, but with need as great as may be. It is true that I have drunk at the Fountain of Life in my Baptism and Confirmation ; and in answer even to such cold prayers as mine, hast Thou bestowed Thy grace ; and in this holy Sacrament have I drunk again and again, and yet am I faint and parched. I wither away for lack of that gift, which Thou art more ready to grant than I am to receive.

O come, Blessed Spirit, and make my wilderness to blossom. Be streams to my desert. O be to me in my warfare En-hakkore, the well of him that crieth unto Thee.*

“ A Rock have we, from whence the spring
In rich abundance flows ;
That Rock is Christ, our Priest, our King,
Who life and health bestows.
Spirit of purity and grace,
Our weakness pitying see ;
O make our hearts Thy dwelling-place,
And worthier Thee.”

MAY I HAVE THE GRACE THROUGH THE HOLY
GHOST :

1. To thirst for the only satisfying waters.
2. To attempt nothing in my own strength.
3. To be pure in soul and body lest I should lose the Spirit of purity.

OUR FATHER, ETC.

Collect for the Day.

“ O most Holy Spirit, O Blessed Comforter,

* Judges xv. 19.

eternal with the Father and the Son in majesty, equal with the Father and the Son in glory, God uncreated, eternal, incomprehensible, eternally proceeding from the Father and the Son. We believe in Thee, we adore Thee, we worship Thee. All love, all glory be to Thee."

"Come, O Holy Ghost, Thou most merciful Comforter of mourning souls, Thou mighty Defence in distress, and ready Help in time of need. Come, Thou Purger of all inward pollutions, and Healer of all spiritual wounds and diseases; come, Thou Strength of the feeble, and Raiser of them that fall; come, Thou that castest down the proud, and teachest the humble and meek. 'Hear us, have mercy on us, and abide with us, we beseech Thee.' Come, Thou Who art fruitfulness to the desert, a fountain in the wilderness to the sinking pilgrim, well of light and joy, and make my soul fruitful in every good work, and my whole being full of life and joy, to Thy honour and glory, Who, with the Father and the Son, livest and reignest one God, world without end." Amen.

"May the outpouring of the Holy Spirit, O Lord, cleanse our hearts, and make them fruitful with Its plenteous dew; through our Lord Jesus Christ." Amen.

IX.

TRINITY SUNDAY.

“Behold, a throne was set in Heaven, and (One) sitting on the throne . . . and they rest not day and night, saying, Holy, Holy, Holy, The Almighty, Which was, and is, and is to come.”—*Rev.* iv. 2, 6.

THIS is the eternal worship of the Eternal God, Three in One, and One in Three. He is our threefold Creator, and our Creator anew, from the ruin of sin. Into this Trinity we are baptized; in the name of this Trinity we are blessed. In this Sacrament we plead the Death of the Son before the Father, by the power of the Holy Ghost. It is thus that we are bidden to worship the Holy Trinity. It is thus that we are continued in that union with the Holy Trinity which was bestowed upon us in our Baptism.

O unspeakable blessings and awful responsibilities of sonship! We are the children of the Father. What love, what perfect obedience from the heart, what joyful service should we not render!

O unspeakable blessings and awful responsibilities of membership. We are members of Christ's Body, of His Flesh, and of His Bones.*

* *Ephes.* v. 30.

O unspeakable bliss and responsibility ! We are temples of the Holy Ghost, filled with the Spirit.

O wonder, and glory, and joy, tempered with fear ! We are united to the Holy Trinity, after such measure and in such manner as the creature can be united to the Creator. God is in us, and we are in God.

“ So like an Angel's is our bliss,
Oh, thought to comfort and appal,
It needs must bring, if used amiss,
An Angel's hopeless fall.”

“ Eternal One, Almighty Trine !
Since Thou art ours, and we are Thine,
By all Thy love did once resign,

By all the grace Thy Heavens still hide,
We pray Thee, keep us at Thy side,
Creator, Saviour, strengthening Guide.”

“ Most ancient of all mysteries,
Before Thy Throne we lie ;
Have mercy now, most merciful,
Most Holy Trinity.

How wonderful Creation is,
The work that Thou didst bless ;
And, oh, what then must Thou be like,
Eternal Loveliness !

Most ancient of all mysteries !
Lo ! at Thy Throne we lie ;
Have mercy now, most merciful,
Most Holy Trinity.

“ Holy, Holy, Holy ! all the saints adore Thee,
 Casting down their golden crowns around the glassy sea;
 Cherubim and Seraphim, falling down before Thee,
 Which wert, and art, and evermore shalt be.

Holy, Holy, Holy ! though the darkness hide Thee,
 Though the eye of sinful man Thy glory may not see.
 Only Thou art Holy ; there is none beside Thee
 Perfect in power, in love, and purity.

Holy, Holy, Holy ! Lord God Almighty !
 All Thy works shall praise Thy Name, in earth, and
 sky, and sea :
 Holy, Holy, Holy ! merciful and mighty ;
 God in Three Persons, Blessed Trinity.

O MOST HOLY TRINITY GIVE ME GRACE :

1. To feel my own utter helplessness and want
 of power to comprehend Thee in thought and
 love, in mind and heart ; and to humble myself
 and every proud thought before Thee, and to
 submit my reason to the faith.

2. To perceive in some measure how all things
 flow from Thee and tend to Thee, Thou Source
 and Centre of all good ; and how vain and truly
 naught is everything but Thou.

8. To be filled with holy awe, true reverence,
 fear and love uniting, whilst I kneel and worship
 Thee as Thou art, Father, Son, and Holy Ghost,
 One God Eternal.

OUR FATHER, ETC.

Collect for the Day.

“ Blessed be the Father, and the Son, and the
 Holy Ghost ; blessed be the Holy Trinity, and

the undivided Unity, now and evermore. To Thee be praise, to Thee be glory, to Thee be thanksgiving, for everlasting ages, O Holy, Blessed Trinity."

Blessed be Thou, My God, that Thou, My Maker, My Redeemer, My Sacrifice, art One, that all my love and worship may be to One, that I may be centred in One. O may all my affections and all the powers of my soul go forth to Thee, and rest in Thee for ever, Most Blessed Trinity. Amen.

"O Lord, we beseech Thee to keep Thy Church and household continually in Thy true religion; that they who do lean only upon the hope of Thy heavenly grace may evermore be defended by Thy mighty power; through Jesus Christ our Lord." Amen.

"Confirm, O Lord, in our minds the mysteries of the true faith, that we may be enabled to attain to eternal joy; through Jesus Christ our Lord." Amen.

Glory be to Thee, O God the Father, for creating us.

Glory be to Thee, O God the Son, for redeeming us.

Glory be to Thee, O God the Holy Ghost, for regenerating us.

Glory be to Thee, O Blessed Trinity, for revealing Thyself to us.

Glory be to Thee, O blessed Trinity, for admitting us to a communion of Thy Nature.

“Glory be to Thee, Who wast and art and art to come, and makest us poor mortals partakers of Thine own Eternity.

“O make us stedfast in Thy faith, and ardent in Thy love, until we can never fall from Thee, but shall possess Thee for ever, O Blessed Trinity.”

“Blessing, and honour, and thanksgiving, and praise, more than we can utter, more than we can conceive, be given unto Thee, O most adorable Trinity, Father, Son, and Holy Ghost, by all Angels, all men, all creatures, for ever and ever.” Amen.

THE SACRIFICE.

“ The past is present. Nay, no past is here ;
Nor know I if I see or think, or feel,
Whilst on the Altar steps I faintly kneel ;
For several, yet united, now appear,
The ages and their deeds, from far and near,
The sorrow and the joy ; profoundest shame,
Supernal glory ; conquest from defeat ;
And life in death inexplicably meet,
The same in Him Who is for aye the same.

In one bright line they pass of living light,
Yet pass not, but abide. The royal priest
Brings forth from Salem's gate the mystic feast,
For him who now before my shrinking sight,
Flashes the knife on that same mountain height,
Above his only child. O silent breath
Of mighty wills determined thus to slay,
And die. But lo ! He bids the hand to stay ;
Who stayed not His, but gave His Son to death.

I see the legal victims lie around.
As when the sun empurples all the flood,
So glow the marble courts with streams of blood.
Hark to the bell's admonitory sound,
Like drops on water, for the Priest has found
His way into that place where Angel wings
Veil their Celestial forms and blameless feet,
And like the sky o'erarch the Mercy-seat ;
To which the Priest the blood prophetic brings.

The anxious crowds another pomp await ;
Ephod-clad priests divide the speechless throng,
Bearing the solemn sacrifice along,
And marching on in sacerdotal state,
Until they pass the Holy City's gate ;
For this is sin which shrinking thus they bear,
Defiled, defiling : neither can it give
By its own death to other souls to live ;
Nor priest's themselves to eat the offering dare.

Around the board on which the Paschal bread
And bitter herbs and cup are duly set
Before a spotless Lamb, are brethren met :
And now the sacred feast is duly spread
They wait the word from Him their reverend Head :
But, O my soul ! that Form transfigured stands,
Like to the Son of God ; the gifts He takes :
The Ever-blessed blesses, offers, breaks,
And bears Himself with all-sustaining Hands.

How dark it grows ! but through the shade I see
A pallid Form, suspended crosswise, loom ;
And now I catch the Features through the gloom ;
And hear the Blood, as from a wounded tree,
Drop—drop ; and this, O Lamb of God, from Thee !
But now the shadows break : before mine eyes
Defixed, defixing, Jesus hangs above,
Dead of my sin, and His atoning love ;
Behold complete the Bloody Sacrifice !

Living, once dead, but never more to die :
Enrobed as Priest in sacerdotal vest,
And golden girdle circling round His Breast,
Christ bears His reconciling Blood on high,
And for us to the Mercy-seat draws nigh.
What shall I say, or what believe ? for now
I see the Lamb upon the Altar slain,
Who lives above, and cannot die again ;
Before Whose Face the Hosts adoring bow.

Say, is it Heaven or earth in which I dwell,
Or sojourn? Say, does Heaven itself descend,
Or earth uprise, that they divinely blend?
And which is which my spirit cannot tell,
But only this—Christ present—knoweth well :
Whilst death and life, the darkness and the light,
The Cross and Crown, the Victim and the Priest,
The Paschal Supper, and the Heavenly Feast
In wondrous orbit roll before my sight.

THE EUCHARIST.

O sight for hearts, and not for eyes !
The Lord, Who reigns above the skies,
A Victim on the Altar lies.

The Lamb Who cannot die again,
Whose risen Form the Heavens contain,
Lies thus upon the Altar slain.

Afar He dwells, and yet so near ;
In Heaven above, but also here ;
Nor how is this, doth now appear.

How came our nature thus divine?
O bread, yet Flesh ! O Blood, yet wine !
Why doth not Godhead through you shine ?

Come, Saints, behold with faithful eyes
The Lord, Who reigns above the skies,
And yet upon the Altar lies.

POST COMMUNION.

Christ, banished from the Inn,
This manger came within.
There is no room, O sin,
For thee.
Christ dwells in me.

Wild lusts and freezing pride,
Elsewhere your faces hide,
And in the tombs abide,
Not me ;
It must not be.

Lord, bar the door, lest they
Use their accustomed way.
This further boon I pray
Of Thee.
Keep them from me.

Then will I sit and hear
Thee speak—so sweet—and near
In place of eye, mine ear
Shall see
My Jesus, Thee."

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